



Unparallel'd Varieties :

Or, The Matchless

Actions and Passions

O F

MANKIND Display'd.



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Unparallel d Varieties.



*Julius Cæsar slain in the Senate by Brutus,
Cassius, and others. p. 16.*

Unparallel'd VARIETIES :

Or, The Matchless

Actions and Passions

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MANKIND,

Displayed in near Four Hundred
Notable *Instances* and *Examples*.

Discovering the transcendent Effects ;

- I. Of Love, Friendship, and Gratitude.
- II. Of Magnanimity, Courage, and Fidelity.
- III. Of Chastity, Temperance, and Humility.

And, *on the contrary*, the tremendous Consequences,

- IV. Of Hatred, Revenge, and Ingratitude.
- V. Of Cowardice, Barbarity, and Treachery
- VI. Of Unchastity, Intemperance, Ambition

Imbellished with Pictures.

By ROBERT BURTON.

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To the READER.

IT is an usual Saying, That Variety delights, but especially in History ; and more it may be in this Age than in others before, wherein a great many, scorning the dull heavy Humour of their Ancestors, as they please to call it, have not Patience to read large Histories, admiring their own Briskness, Ingenuity and Wit, tho' much of it is altogether invisible, but only to their own vain Imaginations : However, since the French Air is now so Modish, it may not be improper so far to comply therewith, as to present this Compendium out of many Volumes (written by Authors of undoubted Verity) of abundance of short delightful Relations, and Instances upon various Subjects ; which may prevent Tedioufness and Charge, and furnish the Mind with apt Matter both for Discourse and Instruction : In brief, here they may, as in a Glass, discover the excellent Rewards of Virtue, and the dreadful Punishments of Vice in all Ages of the World, and thereby be perswaded to practice the one, that they may escape the unavoidable Consequences of the other ; and if it have this Effect, I shall then reckon my Pains well employed, neither will the Reader repent of his.

Robert Burton.





CHAP. I.

The transcendent Effects of Love, Friendship, and Gratitude, discovered in several memorable Accidents.



LOVE and Friendship are the chief Bonds of human Society, without which Mankind would be Destroyers of each other ; I shall therefore give some Instances of the extraordinary Effects thereof in all Ages, and in the most large Acceptation of it ; as of the Passion of Love between different Sexes ; of the singular Love of some Husbands to their Wives, and Wives to their Husbands ; of some Parents to their Children, and Children to their Parents ; of the Love of Brethren, and of Servants to their Masters ; of the signal Love of some Persons to Religion and Truth, and their Hatred of Flattery and Falshood ; the Love of several to Peace, Justice, and to their Country ; together with the choicest Instances of the most intire Friendship, and the grateful Dispositions of some Persons. These shall be the Particulars of this first Chapter, wherein I shall proceed in order : And first as to Human Love, or that strictly called the Passion of Love.

I. *Eginardus*, Secretary of State to *Charlemaign*, Emperor of Germany and King of France, having placed his Affections much higher than his Condition, made Love to one of *Charlemaign's* Daughters, who seeing this man of a brave Spirit, and a Grace suitable, she affected him, and gave him free access to her, to laugh and sport in her Chamber on the Evenings. It happened on a Winter's Night, that *Eginardus* ever hasten-



ing his Approaches, and being negligent in his returns, a Snow had fallen, which troubled them both ; for when he thought to go forth he feared to be known by his Feet, and the Lady was unwilling that such Prints of Steps should be found at her Door ; they being much perplexed, Love, which taketh the Diadem of Majesty from Queens, made her do an Act for a Lover very unusual for the Daughter of one of the greatest Men upon Earth : She took the Gentleman upon her Shoulders, and carried him all the length of the Court to his Chamber, he never setting Foot to Ground, that so next day no Impression might be seen of his Footing ; it fell out that *Charlemaign* watched at his Study that Night, and hearing a Noise, opened the Window, and perceived this pretty Prank, at which he could not tell whether to be angry, or to laugh. The next Day, in a great Assembly of Lords, and in the Presence of his Daughter, and *Eginardus*, he asked what Punishment

Love, Friendship, and Gratitude. 7

that Servant might seem worthy of, who made use of a King's Daughter as of a Mule, and caused himself to be carried on her Shoulders in the midst of Winter, through Night, Snow, and all the Sharpness of the Season. Every one condemned that insolent Man to Death. The Princess and Secretary changed Colour, thinking nothing remained for them, but to be fled alive ; but the Emperor looking on his Secretary, with a smooth Brow said, *Eginardus, hadst thou loved the Princess my Daughter, thou oughtest to have come to her Father, the Disposer of her Liberty ; thou art worthy of Death, and I give thee two Lives at this present ; take thy fair Portress in Marriage, fear God, and love one another.* These Lovers thought they were in an Instant drawn out of the depth of Hell to enjoy the greatest Happiness in the World. *Causin's Holy Court, Tom. 2.*

II. *Pyramus*, a young Man of *Babylon*, was exceedingly in love with *Thisbe*, his Neighbour's Daughter, nor was he less beloved by her ; both Parents had discerned it, and for some Reasons kept them both up so strictly that they were not suffered to speak to one another ; at last they found Opportunity of discourse through the Chink of a Wall, and appointed to meet without the City ; accordingly *Thisbe* came first to the place appointed, but being terrified by a Lioness which passed by, she fled into a Cave, and in her Flight lost her Veil, which the Lioness rumbled to and fro with her bloody Mouth, and so left it ; soon after *Pyramus* came to the same place, and finding the Veil which she used to wear all bloody, he overhastily concluded that she was torn in pieces by some wild Beast, and slew himself with his own Sword under a Mulberry-Tree, which was the place of their mutual Agreement ; *Thisbe*, when she thought the Lioness was gone, left her Cave, with an earnest desire to meet her Lover ; but finding him slain, overcome with Grief she fell upon the same Sword, and died with him. *Zuinglius, p. 461.*

III. The *Grecians* had a Company of 300 Soldiers, called the *Holy Band*, erected by *Gordias* out of such as heartily loved one another, so that they could never be broken, nor overcome ; for their Love and Affection would not suffer them to forsake one another, whatsoever danger happened ; but at the Battle of *Cheronea* they were all slain. After the Fight, King *Philip* viewing the dead Bodies, stood still in that place where all these three hundred Men lay slain, thrust through with Pikes on their Breasts, whereat he much wondred ; and being told that it was the Lovers Band, he fell a weeping, saying, *Wo be to them that think these Men did or suffered any dishonest Thing.* Plutarch. in *Pelopida*.

IV. *Leander*, a young Man of *Abidos*, was in love with *Hero*, a beautiful Virgin of *Sestos* ; these 2 Towns were opposite to each other, and the narrow Sea of the *Hellepont* betwixt them. *Leander* used divers Nights to swim over the *Hellepont* to his Love, while she held up a Torch from a Tower to be his direction. This practice continued long, but *Leander* adventuring one Night when the Sea was rough, and the Waves high, was unfortunately drowned ; his dead Body was cast up at *Sestos*, where *Hero* from her Tower beheld it, who not being able to outlive so great a Loss, cast her self headlong from the Top of it into the Sea, and there perished. Innumerable are the Effects, both tragical and comical, proceeding from Love. Let us next relate some remarkable Examples of conjugal Love, between Husbands and Wives.

V. One of the *Neapolitans* being busily imployed in a Field near the Sea, and his Wife at some distance from him, the Woman was seized on by some *Turkish* Pirates, who came on shore to prey upon all they could find ; upon his return, not finding his Wife, and perceiving a ship that lay at Anchor not far off, conjecturing the Matter as it was, he threw himself into the Sea, and swam up to the ship, then calling to the Captain, he told him he was come to follow his Wife ;

he

he feared not the Barbarism of the Enemies of the Christian Faith, nor the Miseries those Slaves endure that tug at the Oar, his Love overcame all these; the Moors admired at the Carriage of the Man, for they had seen some of his Countrymen rather chuse Death than loss of their Liberty, and at their return they told the Story to the King of *Tunis*, who moved with the Relation of so great a Love, gave him and his Wife their Freedom, and the Man was made by his Command one of the Soldiers of his Guard. *Burton's Melancholly, Part 3.*

VI. *Philip* King of *France*, surnamed The Good, was about 23 Years of Age, when his Father *John* Duke of *Burgundy* was slain by the Villany and Perfidiousness of *Charles* the Dauphin; being informed of that unwelcome News, full of Grief and Anger, he hastned into the Chamber of his Wife, who was the Dauphin's Sister, O, said he, *my Michalea, thy Brother hath murdered my Father*; She, who was a true Lover of her Husband, broke forth into Tears and Cries, fearing, not without reason, that this Accident would prove occasion of a Breach; she refused comfort, though her Husband used all kind of loving Words to chear up her Spirits; "Thou shalt be no less dear to me, said he, for this Fault, which, though near related, is yet none of thine, take Courage, and comfort thy self in an Husband that will be faithful, and constant to thee for ever". He performed what he said, he lived with her three Years, treating her with his accustomed Love and Respects; and though the sight of her did daily renew the Memory of that wicked Act of her Brother, and though she was barren (a sufficient Cause of Divorce among Princes) yet he would not that any Thing but Death should dissolve the Matrimonial Bond betwixt them. *Lipsius Monitor Lib. 1.*

VII. *Darius* the last King of *Persia*, supposing that his Wife *Statira* was slain by *Alexander*, filled all the Camp with Lamentations and Outcries; O *Alexander*,

said he, *whom of thy Relations have I put to Death, that thou shouldest thus retaliate my Severities ; thou hast hated me without any Provocation on my part, but suppose thou hast Justice on thy side, shouldest thou manage the War against Women ;* thus he bewailed the supposed Death of his Wife, but when he heard she was not only preserved alive, but also treated by *Alexander* with the highest Honour, he then beseeched Heaven to render *Alexander* fortunate in all Things, though he was his Enemy. *Plintarch in vit. Alex.*

VIII. *Meleager* challenged to himself the chief Glory of slaying the *Caledonian Boar*, but this being denied him, he sat in his Chamber so angry and discontented, that when the Enemy were assaulting the City where he lived, he would not stir out to lend his Citizens the least assistance ; the Magistrates, the chief of the City, and the Priests, came to him with their humble Supplications, but he would not move ; they propounded a great Reward, he despised at once both it and them ; his Father *Oeneas* came, and embracing his Knees, endeavoured to make him relent, but all in vain ; his Mother came and tried all ways, but was refused ; his Sisters, and his most familiar Friends were sent and begged he would not forsake them in their last Extremity, but neither way was his fierce Mind to be wrought upon ; in the meantime the Enemy had broken into the City, and then came his Wife *Cleopatra*, trembling ; O my dearest Love, said she, help us, or we are lost ; the Enemy is already entred. The Hero was moved with this Voice alone, and roused at the Danger of his beloved Wife, he armed himself, went forth, repulsed the Enemy, and put the City into its wonted safety. *Camerarius Medit.*

IX. *Titus Gracchus* loved his Wife *Cornelia* with that fervency, that when two Snakes were found in his House, and the Soothsayers had pronounced they should not suffer them both to escape, but that one should be killed, affirming also that if the Male was let go, *Cornelia*

nelia should die first: On the other side, that *Gracchus* should first expire, if the Female were let go. Dismiss then the Female, said he, that so *Corne'ia* may survive me, who am at this time the Elder; it so fell out that he died soon after, leaving behind him many Sons, so entirely beloved by the Mother, and the Memory of her Husband was so dear to her, that she refused the proffered Marriage with *Ptolomy* King of *Egypt*, with the splendor of a Diadem, and all the Pomp of a rich and proffered Kingdom. *Val. Maximus.*

X. *Caligula* the Emperor had *Cesonia* to Wife, and though she was not of remarkable Beauty, and of a declining Age; though by another Husband she was already the Mother of three Daughters, yet she being one of prodigious Luxury and Lasciviousness, he loved her with that ardency, that he often shewed her in Armour, and to his Friends even naked. The Day she was brought to Bed, he made her his Wife, professing that he was at once her Husband, and the Father of a Child by her; the Child, which was named *Julia Drusilla*, was by his Order carried about to all the Temples of the Gods; at last he laid it down in the Lap of *Minerva*, and commended it to her Education; nor did he conclude the Child to be his, by any more certain sign than that she would fly upon the Faces and Eyes of such Children as plaid with her. *Suetonius Hill.*

XI. And though the Female be the weaker Sex, yet such has been the Fidelity, and incredible Affection of some, that they have performed as great Things as the most generous Men; despising Death in the most dreadful Shapes, from an invincible Love to their Husbands. Of which Histories are not silent. For we read, That *Eumenes* burying the dead that fell in the Battle of *Gabine*, against *Antigonus*, among others, there was found the Body of *Ceteas*, the Captain of those Troops that came out of *India*; this Man had two Wives, who accompanied him in the Wars, one newly married,

and another married some Years before, but both bore intire love to him; for whereas the Custom of *India* requires, that one Wife shall be burnt with her dead Husband, both offered themselves to Death, and strove with that Ambition as if it had been some glorious Prize they sought after. Before such Captains as were appointed their Judges, the younger Wife pleaded, " That the other was with Child, and that therefore " she could not have the Privilege of that Law; the " Elder alledged, That whereas she was before the o- " ther in Years, it was also fit that she should be be- " fore her in Honour, since it was customary in o- " ther Things that the Elder should have place. The Judges, when they understood by Midwives, that the Elder was with Child, passed Judgment that the Younger should be burnt. She that had lost the Cause departed, rending her Diadem, and tearing her Hair, as if some grievous Calamity had befallen her; the other full of Joy at her Victory, went to the Funeral Fire, magnificently drest, and led along by her Kindred, as if to her Wedding, they all along singing Hymns in her Praise. When she drew near the Fire, taking off her Ornaments she delivered them to her Friends and Servants, as Tokens of Remembrance; they wear a multitude of Rings, with variety of precious Stones, Chains, and Stars of Gold, &c. This done, she was by her Brother placed upon the combustible Matter by the side of her Husband, and after the Army had thrice compassed the Funeral Pile, Fire was put to it, and she without a Word of complaint, finished her Life in the Flames. *Diod. Siculus, l. 9.*

XII. *Arria* the Wife of *Cecinna Patus*, understanding her Husband was condemned to die, and permitted to chuse what Death liked him best, she went and exhorted him to depart this Life courageously, and bidding him farewell, gave her self a stab into the Breast with a Knife she had hid under her Cloaths; then drawing the Knife out of the Wound, and reaching it

to *Patus*, she said, the Wound I have made *Patus*, smarts not, but that only which thou art about to give thy self. *Martial* hath an Epigram to this purpose.

When *Arria* to her Husband gave the Knife,
Which made the Wound whereby she lost her Life,
This Wound, dear *Patus*, grieves me not, quoth she,
But that which thou must give thy self, grieves me.

XIII. The Prince of the Province of *Fingo*, in the Kingdom of *Japan* in the *East-Indies*, hearing that a Gentleman of the Country had a beautiful Wife, got him dispatched; and having sent for the Widow some Days after her Husband's Death, acquainted her with his Desires; she told him she had much reason to think her self happy in being honoured with the Friendship of so great a Prince, yet she was resolved to bite off her Tongue, and murder her self, if he offered her any violence; but if he would grant her the Favour to spend one Month in bewailing her Husband, and then give her Liberty to make an Entertainment for the Relations of the Deceased to take her leave of them, he should find how much she was his Servant, and how far she would comply with his Affections; it was easily granted, a great Dinner was provided, whither came all the Kindred of the Deceas'd; the Lady perceiving the Prince began to be warm in his Wine, in hopes of enjoying her Promise, desired liberty to withdraw into an adjoining Gallery to take the Air, but as soon as come into it, she cast herself headlong down in the Presence of the Prince, and all her dead Husband's Relations, and so put an end to her Life. *Mandelsloes Travels*

XIV. In the Reign of the Emperor *Vespasian*, there was a Rebellion in *France*, the chief Leader being *Julius Sabinus*. They being reduced, the Captain was sought after to be punished, but he hid himself in a Vault, or Monument of his Grand-father, and caused a Report to be spread of his Death, as if he had voluntarily poisoned himself, and to confirm it, he caused his House to be set on Fire, as if his Body had there-

in been burnt ; his Wife *Eponina* knew nothing of his safety, but bewailed his Death, and would not be comforted ; only two of his freed Men were privy to it. They pitying their Lady, who determined to die, and had abstained from Food three Days together, declared her purpose to her Husband, and besought him to save her that loved him so well ; it was granted, and she was told that her *Sabinus* lived ; she came to him where they lived undiscovered nine Years ; she conceived, and brought forth Children in that solitary Mansion ; at last the Place of their Abode came to be known, they were taken, and brought to *Rome*, where *Vespasian* commanded they should be slain ; *Eponina* shewing her Children ; Behold O *Cæsar*, said she, these I have brought forth and brought up in a Monument, that thou mightest have more Suppliants for our Lives. O cruel *Vespasian*, that could not be moved with such Words as these ; well, they were both led to Death, and *Eponina* joyfully died with her Husband, who had been before buried with him for so many Years together. *Lipsius Monitor. lib. 2.*

XV. *Portia* the Daughter of *Cato*, and Wife of *Marcus Brutus*, when she conjectured by the sleepless and disturbed Nights of her Husband, that he had conceived some great Thing in his Mind, and concealed it from her in suspicion of her Weakness ; she, to give her Husband an Instance of her Constancy and Secrecy, made her self a deep Wound in her Thigh with a Razor ; upon which there followed a stream of Blood, Weakness, and a Fever. When *Brutus* came home, sad at so unexpected an Accident, and all being withdrawn, Sit down Husband, said she, I have something serious to discourse with you ; when I married you, I came to your House as a Wife, not as a Mistress or Whore, nor only as a Companion of your Bed and Board, but of all prosperous and adverse Things ; I am *Cato's* Daughter, and reckon you that I am of that Blood, what then, do I complain of you ? Not at all, if I look at other Matters, conjugal

jugal Solemnities, good Will, and this external Love; but I look higher, and would have your Friendship also, and that is the only Grief of my Mind which torments me, that you have my fidelity in suspicion; for wherefore should you dissemble, do I not perceive the Care you are in? That there is some secret and great Enterprize in Agitation? Why do you conceal it from me? If I can lend you no Assistance, expect some comfort at least from me; for as to my secrecy I am able to engage; consider not the rest of my Sex; I say again, that I am the Daughter of Cato, and I add thereunto, that I am the Wife of Brutus; either Nature being from such a Father, or Conversation with such a Husband, will render me constant and invincible against all that is to be feared; why do I multiply Words, I my self have made Experiment of my self, and see this Wound which of my own accord I have given my self, that I might know whether I could undergo with Courage any Grief and Torments. I now fully believe that I am able to bear them, to despise them, and I my Brutus can die with and for my Husband; if therefore you are about any Thing that is just and honourable, and worthy of us both, conceal it no longer. Brutus admiring the Greatness of her Mind, and the discovery of such great Affection, lifting up his Hands for Joy, burst out into these Expressions; O all ye Powers above, said he, be ye favourable, and propitious to my Desires, and make me a Husband that is worthy of Portia. Then he recited to her the Conspiracy for killing *Julius Caesar* in the Senate-House, and who were concerned therein; she was so far from being affrighted, or diswading him, that she encouraged him to proceed; but the Day on which they were to perform the Enterprize, she being in fear for Brutus, swooned away and was scarcely recovered; at last Brutus being overcome, and slain at *Philippi*, she determined to die, and when her Friends, who were ever with her, deprived her of the Opportunity and Means, she at last snatched the burning Coals with her Hands out of the Fire, and thrusting them into her

Mouth

Mouth, kept them there till she was choaked. Of this Conspiracy against *Caesar*, for the Reader's better understanding it, I shall make a brief Digression. *Marcus Brutus* (saith *Plutarch*) was descended from *Junius Brutus*, as great an Enemy to Kings as he was to Tyrants; he was well beloved by *Caesar*, who gave order for his safety at the Battle of *Pharsalia* as for his own Son; he moved nothing but what was honest and rational; so grave and constant he was, that he carried what he moved, so resolved was he, that after *Caesar* had tasted the Rubicon contrary to the Decrees of the Senate, and had so overpowered them, that he was chosen perpetual Dictator, and had thereby taken away the Liberty of the Common-wealth, *Brutus*, *Cassius*, and some others, conspired against him; *Brutus* hated the Tyranny, and *Cassius* the Tyrant; *Brutus* was incensed against *Caesar's* Empire by his Ancestors Enterprize against Kings, and the Peoples Expectation from him, for under their Images they write *O that Brutus were alive*; and before his Face when he was *Prætor*, they said, *Brutus is asleep*. *Cassius* first sounded *Brutus*, who said, *He would die, or Cæsar should not be King*; *Cassius* replied, *Rome will not suffer thee to die, they look for Plays and Pastimes from other Prætors Hands, but they expect Liberty at thine*; then they proceeded in their Design, and though many ill Omens might have hindered *Caesar* from going to the Senate that Day, yet he resolved to go on, and being late, *Cimber* one of the Conspirators, seems to petition *Caesar*, and the rest seconded him, kissing *Caesar's* Hand, and then all falling upon him at once, they stabbed him with twenty three Wounds, who when he saw *Brutus* cried out, *What, and thou my Son?* And so gave up the Ghost. *Brutus* would have satisfied the other Senators, but they fled; the other Conspirators would have killed *Mark Anthony*, but *Brutus* refused it, because he said he was a Person principled for Liberty, though ingaged to the Tyrant. At first the Multitude abhorred, and were

amazed

amazed at the Fact, but afterwards applauded it, when they saw that neither Power nor Spoil was the Design, but honest Liberty, yea the Senate honoured and employed them in several Provinces, particularly *Brutus* in *Creet*, who committed two Faults, first in saving *Anthony* their close Enemy, and next in publishing *Cesar's* popular Will, and solemnizing his Funeral, at which *Anthony* by his Speech, and shewing *Cesar's* bloody Garments, so enraged the Multitude, that *Brutus* and his Friends retired to *Athens* for fear of *Cesar's* Soldiers, and there got as many *Romans* together as he could prevail upon, with whom he resolved to try his Fortune, affirming, *That he would either die or live with Liberty, and rid his Country of Bondage by Battle, or himself by Death.* Here *Cassius* met him with more Forces, and as they were about to pass their Army toward *Rome*, an horrible Spectacle is said to appear to *Brutus*; for in the dead of the Night, when the Moon shined not very bright, and all the Army was in Silence, a black Image of an huge and horrid Body appeared to *Brutus*, standing silent by him, his Candle being almost out, and he sitting musing about the Issue of the War, *Brutus* with an equal Constancy both of Mind and Countenance, said, What Man or God art thou? The Spirit answered, I am thy Evil Genius, and thou shalt see me again at *Philippi*; *Brutus* courageously replied, I will see thee there then; so the Spirit disappeared. *Brutus* and *Cassius* soon after lost a great Battle against *Anthony* and *Octavius*, and their Army being utterly routed, *Brutus* passed the following melancholly Night with some few others in the Woods and Rocks, where the same Spectre appeared again to him, and vanished without speaking a Word; he then recollecting the loss of his Friends, pitying his Country more than himself, and applauding his own Virtue more than his Enemies Conquest, did what he looked upon to be neither offensive to Heaven, nor unworthy of a Man, for like *Cato* his Father in Law, his Friends refusing to do it, he killed himself

self with his own Sword. *Plutarch's Lives.* Of this Great Person, hear what our incomparable *Cowley* sings.

1. **E**Xcellent *Brutus*, of all Human Race
 The best, till Nature was improv'd by Grace,
 Till Men above themselves, Faith rais'd more
 Than Reason above Beasts before.
 Virtue was thy Life's Center, and from thence
 Did silently and constantly dispense
 The gentle vigorous Influence,
 To all the wide and fair Circumference.
 And all the Parts upon it lean'd so easily,
 Obey'd the mighty Force so willingly,
 That none could Discord or Disorder see
 In all their Contrariety.
 Each had his Motion natural and free ;
 And th' whole no more mov'd than the whole World
 (could be.)

2. From thy strict Rule, some think that thou didst
 (Mistaken honest Men) in *Cæsar's* Blood ; (swerve
 What Mercy could the Tyrant's Life deserve,
 From him who kill'd himself rather than serve ;
 Th' Heroic Exaltations of Good,
 Are so far from understood.
 We count them Vice ; alas our sight's so ill,
 That Things which swiftest move, seem to stand still :
 We look not upon Virtue in her height,
 On her supream Idea, brave and bright,
 In the Original Light ;
 But as her Beams reflected pass,
 Through her own Nature, or ill Customs Glass.
 And 'tis no wonder so,
 If with dejected Eye,
 In standing Pools we seek the Sky,
 That Stars so high above, should seem to us below.
 3. Can we stand by and see
 Our Mother robb'd, and bound, and ravish'd be,
 Yet not to her assistance stir,

Pleas'd.

Pleas'd with the Strength and Beauty of the Ravisher ?
 Or shall we fear to kill him, if before
 The cancell'd Name of Friend he bore ;
 Ingrateful *Brutus* do they call ?
 Ingrateful *Cesar* who could *Rome* inthral !
 An Act more barbarous, and unnatural.
 (In the exact Ballance of true Virtue try'd)
 Than his Successor *Nero's* Parricide !

There's nought but *Brutus* could deserve,
 That all Men else should wish to serve,
 And *Cesar's* usurpt Place to him should proffer,
 None can deserv't but he who would refuse the Offer.

¶ Ill Fate assum'd a Body thee t' affright,
 And wrapt it self i'th' Terrors of the Night,
 I'll meet thee at *Philippi*, said the Spright,

I'll meet thee there, saidst thou,
 With such a Voice, and such a Brow.

As put the trembling Ghost to sudden flight,
 it vanish'd as a Taper's Light

Goes out when Spirits appear in sight ;
 One would have thought 't had heard the morning Crow,
 Or seen her well appointed Star,

Come marching up the Eastern Hill afar.

Nor durst it in *Philippi's* Field appear ;

But unseen attack'd thee there.

Had it presum'd in any shape thee to oppose,
 Thou wouldst have forc'd it back upon thy Foes,
 or slain 't like *Cesar*, though it be

A Conqueror, and a Monarch mightier far than he.

§. What Joy can Human Things to us afford.

When we see perish thus by odd Events,

Ill Men, and wretched Accidents,

The best Cause, and the best Man that ever drew a
 When we see (Sword.

The false *Octavius*, and wild *Anthony*,

Godlike *Brutus*, conquer thee :

What can we say but thine own tragick Word,
 That Virtue, which had worship'd been by thee,

As the most solid Good, and greatest Deity,

By this fatal Proof became

An Idol only, and a Name ?

Hold Noble *Brutus*, and restrain

The bold Voice of thy generous disdain ;

These mighty Gulphs are yet

Too deep for all thy Judgment and thy Wit.

The Time's set forth already, which shall quell

Stiff Reason, when it offers to rebel.

Which these great Secrets shall unseal,

And new Philosophies reveal.

A few Years more, so soon had'st thou not died ;

Would have confounded Humane Virtues Pride,

And shew'd thee a God crucify'd.

XVI. *Conradus* the Third, Emperor of *Germany*, besieged *Guelphus* Duke of *Bavaria*, in the City of *Wensburg* ; the Women perceiving the Town could not hold out, petitioned the Emperor that they might depart only with so much as they could carry on their Backs ; which the Emperor condescended to, expecting they would have laden themselves with Silver and Gold ; but they all came forth with every one her Husband on her Back, whereat the Emperor was so moved that he wept, received the Duke into his Favour, gave all the Men their Lives, and extolled the Women with deserved Praises. *Camerarius*.

XVII. Thus far as to the excellent Fruits of Conjugal Love ; and yet we shall find that Paternal, or Fatherly Indulgence, hath equalled, if not excelled them ; for that natural Affection which we bear toward them we have in common with other Creatures, even with the most cruel of all Beasts.

—The Tyger, which most thirsts for Blood,

Seeing her self robb'd of her tender Brood ;

Lies down lamenting in her Scythian Den,

And licks the Prints where her lost Whelps had lain.

Yet this Affection reigns with greater power in the Souls of some than others, and the Effects of it cannot

not

not but detain us with some pleasure in the perusal of them. In 1541, *Rascacius* a German Captain, was at the Siege of *Buda*, whose Son, a valiant young Gentleman, being got out of the Army without his Father's Knowledge, carried himself so valiantly in a Skirmish against the *Turks*, in the sight of his Father and the whole German Army, that he was highly commended by all, especially of his Father, who knew him not, and after a gallant Fight, before he could make a Retreat, he was encompassed by his Enemies, and valiantly defending himself for some time was at last unhappily slain. *Rascacius* exceedingly moved for the Death of so brave a Man, but ignorant how near it concern'd himself, turning about to the other Commanders, said, *This gallant Gentleman, whatsoever he be, is worthy of everlasting Commendations, and to be most honourably buried of any Person in the whole Army.* As the rest of the Captains were with the like Compassion approving his Speech, the dead Body of the unfortunate Son being rescued, was presented to the miserable Father, which caused all there to shed Tears, but such a sudden and inward Passion of Grief surprized the sorrowful aged Father's Heart, that after he had stood a while speechless with his Eyes fixt, he suddenly fell down dead. *Turk. Hist.*

XVIII. *Mahomet* second, Emperor of the *Turks*, was no sooner possessed of his Father's Throne, but like a young Tyrant forgetting the Laws of Nature, he in Person was about to have murdered with his own Hands his youngest Brother, eighteen Months old, begotten on the fair Daughter of *Sponderbeius*; which unnatural part *Moses*, one of his Bassa's, and greatly in his Favour, perceiving, requested him not to imbrue his Royal Hands in the Blood of his Brother, but commit the Execution thereof to some other; so *Mahomet* commanded him, the Author of that Counsel, forthwith to do it; *Moses* taking the Child from the Nurse, strangled it with pouring Water down the Throat. The young Lady understanding the Death of her Child,
Fury

Fury making her past Fear, came, and in her Rage reviled the Tyrant for his inhuman Cruelty; *Mahomet* requested her to be content, since it stood with the Policy of his State, and he willed her to ask whatsoever she pleased, and she should have it; she desiring nothing more, but in some sort to be revenged, asked to have *Moses*, the Executioner of her Son, delivered to her bound, which obtained she struck him into the Breast with a Knife, crying in vain upon his unthankful Master for help, and proceeding in her cruel Execution, cut an Hole in his right Side, and by piecemeal cut out his Liver, and cast it to the Dogs to eat; to that Extremity did she resent the Death of her beloved Son. *Knowls Turkish Hist.*

XIX. *Solon*, a Person famous in Greece, for giving Laws to the *Athenians*, in his Travels came to *Miletum* to converse with *Thales*, one of the Wise Men of Greece, these two walking together upon the Market-place, one comes to *Solon*, and tells him that his Son was dead; being afflicted with this unexpected unwelcome News, he fell to tearing off his Beard, Hair, and Cloaths, fouling his Face in the Dust; a great confluence of People came about him, whom he entertained with Howlings Tears; and when he had lain long on the Ground, and had delivered himself up to all manner of Expressions of Grief, unworthy the Person he sustained, so renowned for Gravity and Wisdom, *Thales* bid him be of good Courage, for it was but a Contrivance of his, by this Experiment to try whether it was convenient for a wise Man to marry, and have Children, as *Solon* had persuaded him to do; but now he was sufficiently satisfied it was no way necessary, seeing he perceived that the loss of a Child might occasion a Person famous for Wisdom, to discover all the Signs of a Mad-man. *Sabel. Exercit. lib. 3.*

XX. *Artobarzanes* resigned the Kingdom of *Cappadocia* to his Son, in the Presence of *Pompey* the Great; the Father had ascended the Tribunal of *Pompey*, and was invited

invited to sit with him in the Royal Seat, but when he observed his Son to sit with the Secretary in a lower Place than his Fortune deserved, he could not endure it, but descending from his Seat, he placed the Diadem on his Son's Head, and bid him go and sit in that Place from whence he was newly risen; at these Words, Tears fell from the Eyes of the young Man, his Body trembled, the Diadem fell from his Head, nor could he endure to go where he was commanded; so he was glad who gave up his Crown, and he was sorrowful to whom it was given: nor had this glorious Strife ended, unless *Pompey's* Authority had joined it self to the Father's Will, for he pronounced the Son a King, commanding him to take the Diadem, and to sit with him in the Throne. *Valer. Maxim. p. 152.*

XXI. And though we may not find so many Instances of Love, Reverence, and Piety of Children to their Parents, yet we read of some who have this way intitled themselves to the Promise of God, and thereby had an Earnest of being worthy and prosperous Persons. *Marcus Coriolanus* having well deserved of the Commonwealth of *Rome*, was yet unjustly condemned; so he fled to the *Volsci*, at that Time in Arms against *Rome*, and being made their chief Commander, rendered himself formidable to the *Romans*; Ambassadors were sent to appease him, but to no purpose; the Priests met him with Intreaties in their Pontifical Vestments, but returned without Effect; the Senate was astonished, the People trembled, as well the Men as the Women, bewailing the Destruction falling upon them. — Then *Volumnia* the Mother of *Coriolanus*, taking *Volumnia* his Wife with her, and also his Children, went to the Camp of the *Volsci*, whom as soon as the Son saw, being an entire Lover of his Mother, he made haste to embrace her; she angrily said, *First let me know before I suffer my self to be embraced by you, whether I am come to a Son or an Enemy, and whether I am a Captive, or a Mother in your Camp?* More she added with Tears in

24 *The transcendent Effects of*

in her Eyes ; he moved with the Tears of his Mother, Wife and Children, embracing them, *You have conquered, saith he, and my Country hath overcome my just Anger, being prevailed upon by the Intreaties of her in whose Womb I was conceived.* And so he freed the Romans from the Fear of those Enemies he had led against them. *Plutarchs Lives, p. 230.*

XXII. There happened in *Italy* a great Irruption of Mount *Ætna*. In this horrible Breach of Flames, every one flying, and carrying away what they had most precious ; two Sons, the one called *Anapias*, the other *Amphinomus*, reflected on their Father and Mother, both very old, who could not save themselves from the Fire by flight ; *and where shall we, said they, find a more precious Treasure than those who begat us ;* so the one took up his Father on his Shoulders, the other his Mother, and made Passage through the Flames ; it is an admirable Thing (saith my Author) that Almighty God, in consideration of this Piety (though Pagans) did a Miracle ; for the Monuments of all Antiquity witness, that the devouring Flames staid at this Spectacle, and the Fire wasting and broiling all about them, the Way only through which these two Sons passed, was tapestried with fresh Verdure and Greenness, and called by Posterity, *The Field of the Pious*, in memory of this Accident. *Causins Holy Court. Tom. 1.*

XXIII. There were 3 Brothers who, upon the Death of the King their Father, fell out about the Succession in the Kingdom, at last they agreed to stand to the Determination of a Neighbour King. He commanded the dead Body of the Father to be fetch'd out of his Monument, and that each of them should shoot an Arrow at his Heart, and he that hit it or came nearest to it should succeed ; the Elder shot first, and his Arrow past through the Throat of his Father ; the second Brother shot his Father into the Breast, but yet missed the Heart ; the youngest detesting this Wickedness, *I had rather,* said he, *yield all to my Brothers, and resign all*
my

my pretences to the Kingdom, than to treat the Body of my Father with this contumely; at this saying of his the King passed Sentence, That he alone was worthy of the Kingdom, as having given Evidence how much he excelled his Brothers in Virtue, by the Piety he had shewed to the dead Body of his Father. Leon. Theat. p. 278.

XXIV. A Roman Judge had sentenced to Death a Woman of good Birth for a Capital Crime, and had delivered her to the Triumvir to be killed in Prison; the Jaylor moved with Compassion, did not presently strangle her, but permitted her Daughter to come often to her, being first diligently searched least she should convey in any Sustenance, expecting that she should die of Famine; when divers Days had passed, wondring what might occasion her to live so long, he one Day set himself to observe her Daughter, and discovered how with the Milk in her Breasts she allayed the Famine of her Mother; the News of this strange Spectacle was by him carried to the *Prætor*. He brought the Cause before the Council, who pardoned the Woman, and to preserve the Memory of that Act, where her Prison stood, caused an Altar to be erected to Piety. *Pliny's Nat. Hist.*

XXV. When the City of Troy was taken, the Greeks, as became gallant Men, pitying the Misfortune of their Captives, caused it to be proclaimed, that every Free Citizen had Liberty to take away with him any one Thing that he desired; *Æneas* neglecting any other Things, carried out with him his Household Gods; the Greeks delighted with the Piety of the Man, gave him Permission to carry out any other Thing from his House; so he took upon his Shoulders his Father, who was grown old and decrepit, and carried him forth; the *Grecians* extreamly affected with this Deed of his, gave him all that was his own, confessing, that Nature itself would not suffer them to be Enemies, but Friends, so such as preserved so great Piety toward Heaven, and so great Reverence to their Parents. *Ælian Var. Hist.*

XXVI. *Otho* the 2d, Emperor of *Germany*, had a Son named *Luitolphus*, a valiant and haughty young Man, who taking Offence at his Father's second Marriage, rebelled against him, being assisted by many considerable Persons ; hereupon *Otho* raised a great Army to suppress them, but *Luitolphus*, not able to encounter his Father in the Field, betook himself to the City of *Mentz*, where his Father besieged him for sixty Days, and severely battered the City, as valiantly defended against him ; but at last the Besieged made a Motion for Peace, whereupon a Truce was granted ; during which, *Luitolphus* and his Partizans found an Opportunity in the Night to leave *Mentz*, and fly to *Ratisbone* ; the Emperor without delay followed them to *Ratisbone*, which was better fortified and provided than *Mentz*, and so the Siege was more difficult, and in the Assaults and Sallies many brave Men perished on each Side ; yet soon after *Luitolphus* sued to his Father for Peace and Pardon, which the Emperor by the Mediation of some Prelates limited to a certain Time, wherein his Son's Offences should be examined, and a Treaty held to conclude all Matters ; upon which *Luitolphus* surrendered the City, and absented from his Father's Presence till he saw the Issue ; but before the Time prefixed was expired, the Emperor being hungry, *Luitolphus* really sensible of his Fault, without any Security from his Father, came before him in the Fields bare-headed, and bare-footed, and kneeling at his Feet, wept ; the Father amazed at this unexpected Rencounter, stood still, and the Son at last recovering his Spirits, intreated him to have Compassion on him, acknowledging his Offences to be very great and rather deserving a thousand Deaths than any Pardon, but being heartily sorry for the same, he like the Prodigal Son presented himself before his Father who had also a Father in Heaven by whom he hoped to be forgiven ; and if he would please to grant him his Life, he did assure him to be every after a Loyal

and Obedient Son, who would live in a constant Sorrow for what was past, and desired him to remember, that he was his own Flesh and Blood, and that though the Offence was only his, yet the just Father must needs bear a part in the Punishment inflicted upon a guilty Son, but that in shewing Mercy no inconvenience could ensue; and that if he should be inexorable, he would lose the most Obedient Son that ever Father had. - He then with great Humility prostrated himself upon the Earth, expecting his Father's Sentence either for Life or Death. This had so great an Impression on the Emperor to see his Son shew such Humility, and shed so many Tears, that he could not forbear to do the like; and commanding him to rise, with Joy mixed with Tears, both from himself and his Attendants, he pardoned and restored him to his Grace and Fatherly Love, and to the same Dignities he had before, and the Son continued constant in Loyalty and Duty to his Father and Sovereign Lord so long as they lived together. *Imperial Hist.*

423.

XXVII. In the Civil Wars of Rome, between *Augustus* and *Mark Anthony*, as it often falls out, that Fathers and Sons, and Brothers and Brothers take contrary part, so in the last Battle at *Actium*, where *Augustus* was conqueror, when the Prisoners, as the Custom is, were counted up, *Metellus* was brought to *Octavianus*, whose face, though much changed by Anxiety and Imprisonment, was known by *Metellus* his Son, who had been on the contrary part; with Tears he runs into the Embraces of his Father, and turning to *Augustus*, "This my Enemy, said he, hath deserved Death, but I am worthy of some Reward for the Service I have done thee; I therefore beseech thee instead of what is owing me, that thou wouldst preserve this Man, and cause me to be killed in his stead"; *Augustus* moved with his Piety, though a great Enemy, gave the Son the Life of the Father. *Lonic. Theat.* 272.

XXVIII. *Demetrius* the King of *Macedonia*, was taken Prisoner by *Seleucus* King of *Syria*; after which *Antigonus* his Son was the quiet Possessor of his Kingdom, yet did he change the Royal Purple into a mourning Habit, and sent Ambassadors to the neighbouring Kings, to interpose in his Father's behalf for obtaining his Liberty; he also sent to *Seleucus*, and promised him the Kingdom, and himself as security, if he would free his Father; after he knew he was dead he set forth a great Navy to receive the Body of the Deceased, which by *Seleucus* was sent toward *Macedonia*; he received it with such mournful Solemnity and many Tears as turned all Men into Wonder and Compassion; *Antigonus* stood in the Poop of a great Ship built for that Purpose, cloathed in Black, bewailing his dead Father; the Ashes were inclosed in a golden Urn, over which he stood, a disconsolate Spectator he caused to be sung the Virtues and Noble Achievements of the deceased Prince, with Voices form'd to Piety and Lamentation; the Rowers also in the Gallies so ordered the Strokes of their Oars, that they kept time with the mournful Voices of others; in this manner the Navy came near *Corinth*, the Rocks and Shores seeming to be moved to mourning. *Plutarch Lives*. Thus far of Paternal and Filial Love, let us proceed to that between Brethren.

XXIX. It is counted rare to see Brothers live together in mutual Love, and Agreement with each other and it is commonly observed, that their Animosity have been managed with greater Rancour and Bitterness than if they had been Strangers. On the other side where this Fraternal Love has rightly seated it self in the Soul, it has appeared as real and vigorous as any other sort of Love, of which there want not remarkable Instances. In 1585. the *Portugal Ship St. George* being cast away upon the *Shallows* near *St. Lawrence* divers Persons leapt into the Boat to save their Lives but finding it was overburthened, they chose a

tain whom they swore to obey, who caused them to cast Lots, and such as the Lot fell upon to be cast overboard ; one of those called new Christians being allotted to be cast into the Sea, had a Younger Brother who spoke to the Captain, saying, *My Brother is Elder, and of better Knowledge in the World than I, and therefore more fit to live in the World, and to help my Sisters and Friends in their Need, so that I had rather die for him than live without him* ; at which Request they saved the Elder Brother, and threw the Younger into the Sea, who swam at least six Hours after the Boat ; and though they held up their Hands with naked Swords, willing him that he should not come near the Boat, yet laying hold thereon, and having his Hand half cut in two, he would not let go, so that they were constrained to take him in again ; both these Brethren I knew (saith my Author) and have been in Company with them. *Linschoten's Voyages, p. 147.*

XXX. When *Augustus* had taken *Adiatoriges*, a Prince of *Cappadocia*, with his Wife and Children, in War, and led them to *Rome* in Triumph, he ordered that the Father and the Elder Brother should be slain. The Ministers of this Execution coming to the place of restraint to this unfortunate Family, and enquiring which of the Brethren was the Eldest, there arose a vehement Contention between the two young Princes, each affirming himself to be the Elder, that by his Death he might preserve the Life of the other ; when they had long continued in this pious Emulation, the Mother at last, not without difficulty, persuaded her Son *Dyetenus* to permit his younger Brother to die in his stead, as hoping that by him she might be more probably maintained. *Augustus* certified of this great Example of brotherly Love, not only lamented that Act of his Severity, but gave an honourable support to the Mother, and her surviving Son. *Heywood's Hist. Women.*

XXXI. *Heliodorus* the *Britain*, had the Sirname of *Pius* upon this Occasion ; the People provoked with the Cruelty and Avarice of *Archigallus* deposed him, and raised *Heliodorus* to the Throne of his Brother; one time when the King went a Hunting, he accidentally met his Brother *Archigallus* in a Wood, whose altered Visage and ragged Cloaths gave sufficient evidence of his afflicted Condition; as soon as the King knew him, though he was not ignorant how he had sought his Restoration both by Force and Fraud, yet he lovingly embraced him, and caused him privately to be conveyed into the City. The King pretending he was sick, and that he would dispose of the Affairs of the Realm by his last Will and Testament, called his Nobles together, and signified that he would confer in private with each of them singly, and as every Man entered his Chamber, he caused him to be laid hold on, threatening him with Death, if he would not consent to the sparing of his Brother, and that he should resign the Kingdom to him. Having by this Means gained an universal Assent, he opened the Business to them altogether, so that *Archigallus* was restored to the Kingdom, and he dying in few Years, *Heliodorus* succeeded him with equal Justice and Glory. *Ful. osus Examples, p. 634.*

XXXII. A Soldier in the Camp of *Pompey*, in the War with *Sertorius*, perceiving a Soldier on the other side to press hard upon him, he fought him Hand to Hand, and having slain him, went about to strip him out of his Arms, which when he had done, he found it was his Brother, who had fallen under him; having a long time curst his unhappy Fate, he carried his dead Brother into the Camp, covered the Body with a rich Garment, laid the Corps upon a Funeral Pile, and put Fire to it; which done, he drew the same Sword wherewith he had slain his Brother, and thrust it into his own Breast, and falling prostrate upon the dead Body

dy, they were both burned together. *Valerius Maximus*.
p. 146.

XXXIII. There was a false Report that *Eumenes* King of *Asia*, was slain by the Fraud of *Perseus*; upon the News his Brother *Attalus* seized on the Crown, and married the Wife of his Brother; but being informed of *Eumenes* his Return, he went forth to meet him, not without Apprehensions of Fear in regard of what he had done; *Eumenes* made no shew of his Displeasure, only whispered him in the Ear, That before he married another Man's Wife, he should be sure her Husband was dead. This was all, and not long after dying, though by his Wife he had a Son of his own, yet he left the Kingdom to his Brother, together with the Queen his Wife. *Attalus* that he might not be surpassed in Brotherly Love, though he had many Children by his own Wife, yet he educated that Son she had by *Eumenes* to the hope of the Kingdom, and when he came of Age freely resigned up all to him, and lived a private Life many Years after. *Burton's Melancholly*, p. 564.

XXXIV. *Darius* King of *Persia*, being provoked by great Crimes, pronounced Sentence of Death upon *Itaphernes*, his Children and whole Family, at once; the Wife of *Itaphernes* went to the King's Palace, and there all in Tears was so loud in her mournful Lamentations, that her Cries coming to the King's Ear, moved him to such Compassion, that he sent her Word, "That with her own, he gave her the Life of any single Person whom she would make choice of among the Condemned"; the Woman begged the Life of her Brother. *Darius* wondering she should rather ask his Life than that of her Husband, or any of her Children, asked her the Reason; who replied, "That since her Father was dead, she could never hope for a Brother more, if she should lose this, but that her self being young might hope for another Husband and other Children. *Darius* moved with this Answer, and being inclined to

brotherly Love, as well as Prudence, he gave her also the Life of her Eldest Son. *Heywood's Hist. Women.*

XXXV. *Tiberius* being at *Ticinum*, and hearing his Brother *Drusus* lay sick in *Germany*, put himself on an hasty Journey to give him a Visit; he passed the *Alps* and the *Rhine*, and changing his Horse Night and Day, he travelled two hundred Miles with only one Person as his Guide; *Drusus*, though at that time labouring for Life, being informed of his coming, commanded his Legions with their Ensigns to march out and meet him, and to salute him by the Title of Emperor or Emperor; he ordered a Prætorial Tent to be erected for him on the right Hand of his own, and gave him the Consular and Imperial Name, at the same Time yielding this Honour to his Brother, and his Body to Death. *Valerius Maximus, p. 146.*

XXXVI. *Timolæon* the *Corinthian*, when in a Battle with the *Argives* he saw his Brother fall with the Wounds he had received, leaped over the Dead Body, and with his Shield protected it as it lay; and though in this Enterprize he was fore wounded himself, yet would not retreat till he had seen the Body carried off the Field. *Fulgosus lib. 5.*

XXXVII. Neither has the extraordinary Love of Servants toward their Masters wanted great Examples, some of whom have discovered eminent Fidelity and Virtue. For we read, the Servant of *Urbinius Panopion*, knowing that the Soldiers commissioned to kill his Master, were come to his House at *Reatina*, changed Cloaths with him, and having put his Master's Ring upon his Finger, he sent him out at a Postern-Door, went to the Chamber, and threw himself upon the Bed, where he was slain in his Master's stead; *Panopion* by this Means escaped, and afterwards erected a noble Monument, with a due Inscription in Memory of the Fidelity of so good a Servant. *Lipsius Monitor, p. 332.*

XXXVIII. The *Hungarians* had conspired against *Sigismund* King of *Hungary* and *Bohemia*, but the Plot being

being discovered, the principal Persons were taken and brought to *Buda*, and there beheaded. *Stephanus Contius* was the chief of these Conspirators, who having lost his Head, *Obioka* his Esquire lamented the Death of his Lord with such Outcries that the King took notice of him, and said, *I am now become thy Lord and Master; and it is in my Power to do thee much more good than can be expected from that headless Trunk*; to whom the young Man replied, *I never will be the Servant of a Bohemian Hog, I had rather be torn into a thousand pieces, than to desert a Master of so great Magnanimity that all the Bohemians together are not able to equal*. And so voluntarily laid down his Head on the Block, and had it severed from his Shoulders, that he might no longer survive his Master. *Zuinglius Theat.*

XXXIX. *Grimoaldus* Duke of *Benevento*, was invited by *Gondibert* King of the *Lombard*, to assist him against *Partharis* his Brother; who having thrown out the one, slew the other Brother he came to defend, and so made himself King of *Lombardy*; and *Partharis* retreating to *Calanus* Duke of *Bavaria*, he wrought so that he was expelled from thence; *Partharis* not knowing whither to go in safety, comes as a Suppliant, and commits himself to the Faith of *Grimoaldus*; but he observing that numbers of his Subjects flocked daily to visit him, and fearing lest he should some time or other recover the Kingdom, not regarding his Oath resolved to make him away, and to perform it with less Noise, he intended to make him drunk, and then sent his Guards to cut his Throat; this Counsel was not so privately carried but that it came to the Ear of *Partharis*, who commands his Cup-bearer to give him Water instead of Wine, lest his troubled Head should prove unmindful of the Danger; nor could he abstain altogether from drinking, lest *Grimoaldus* his Spies should discover he had intimation of his Intentions; so after large drinking he caused himself to be carried into his Chamber as if to sleep out his Debauch;

there he consults with *Hunulphus* his most faithful Servant, who thought it not safe for him to go forth, since the Servants of *Grimoaldus* stood watching at the Gate ; but in regard there was no other way of escape, he covers his Head and Shoulders with the Skin of a Bear which was there by chance, after the manner of a Country Clown, and lays upon his Back a Matress lik a Porter, and then with a Cudgel he drove him out of the Chamber ; by this Contrivance he passed unknown through the Guards, and got safe into *France* ; about Mid-night the Guards came to kill *Partharis*, but were opposed by *Hunulphus*, who besought them not to disturb his Master, but suffer him to sleep out the large drinking he had that Night ; twice they were thus put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, they inquire of *Hunulphus* what was become of him, who told them he was fled, and that himself was the Contriver of his Flight ; *Grimoaldus* admiring his Fidelity, who to save his Master had cast himself into such manifest danger of his Life, freed him from Punishment, and with Promises allured him to change Masters, and serve him with the like Fidelity as he had done the former. *Dinotb Memorab. p. 301.*

XL. A Citizen of *Rome* condemned by the Sentence of the Triumvirate, he for the fear of his Life fled, and hid himself in a Cave ; one of his Servants observing the approach of them that came to murder him, advised him to retire to the most secret part of the Cave ; he then put on one of his Master's Gowns, pretending to the Pursuers that he was the Person they sought after, being desirousto save the Life of his Patron with the loss of his own ; but one of his fellow Servants betrayed him in this officious Design, so that the Master was fetched out of his hiding-place and slain ; when this was known to the People of *Rome*, they would not be satisfied till the Betrayer of his Master was crucified, and he that attempted to save him was set at Liberty. *Dinotb. p. 293.*

XLI. The *Tyrians* maintaining long Wars against the *Persians*, were much weakened, which occasioned their Slaves, being many in Number, to rise against their Masters, whom they put all to the Sword, with their Children, and then seized upon their Houses with their Wives, whom they married; only one of these Slaves being more merciful than the rest, spared his Master *Straton* and his Son, and hid them; the Slaves having got Possession of all, consulted to choose a King, and concluded that he who could first discern the Sun at his rising should be King. The Slave consulted his Master about the Business, who advised him, when others looked East that he should look West, for which he was scoffed at by his Companions; but presently he espied the Sun-beams shining upon the high Towers and Chimnies in the City, and so challenged the Kingdom; his Companions would needs know who taught him his Wit, at last he told them; so fetching out old *Straton*, they gave him not only his Life, but elected him their King, who having once been a Master, and free born, they thought was fittest to rule over Slaves. *Justin. Hist. lib. 18.*

XLII. These are the Instances of such Servants as no Consideration whatsoever could move toward their Masters; whereas the World is full of the contrary. I shall conclude with one Instance of a Servant who was not altogether of so virtuous a Humour. *Lewis XII.* of France going to *Bayan*, lay in a Village called *Espernon* near *Bordeaux*; now upon the great Road between the two Places, the Bayliff had built a noble House; the King thought it strange that in a Country so barren, amongst Downs and Sands, the Bayliff should build so fine a House, and at Supper was speaking of it to the Chamberlain of his Household; who made answer, That the Bayliff was a rich Man, which the King not knowing how to believe, sent for him, and said, Come on Bayliff, tell me why you did not build your fine House in some place where the Country was good and fruitful; Sir, answered the Bayliff,

I was born in this Country, and find it very good for me ; Are you so rich, said the King ; I am not poor, replied the other ; I have, blessed be God, where-withal to live ; the King then asked him how it was possible he should grow so rich in so pitiful a barren Country ; why very easily, replied the Bayliff ; which way, said the King ; Sir, replied he, because I have ever had more care to do my own Business than that of my Masters, or my Neighbours ; the Devil refuse me, said the King, (his usual Oath) thy Reason is very good, and rising betimes thou couldst not choose but thrive.
Montluc. Comment.

XLIII. Great hath been the strictness of some Persons in their Religion, as well Christians as Heathens, and their Reverence toward it had been highly commendable in the last, had their Devotions been better directed ; in the mean time they shame us by being more zealous in their Superstition than we are in the true Religion. In the Reign of *Honorius* the Emperor, by the Perfidiousness of *Stilicon*, *Alaricus* King of the *Goths* was brought into *Italy* with a mighty Army, who set upon the City of *Rome* and took it : And though he was a Man of Blood both by Nature and Custom, yet such a Reverence had he to Religion, that before he would permit his Soldiers to plunder the City, by sound of Trumpet he caused this Edict to be proclaimed, *That as well the Goods as Lives of all those should be safe that had retreated into any of the Churches consecrated to the Apostles.* Monsieur Heraults Discourses, p. 120.

XLIV. *Pausanias* King of *Sparta*, and General of all *Greece*, in that famous Battle of *Platea*, when the Enemy drew on and provoked him, he restrained his Soldiers till the Gods being consulted by Sacrifice had given encouragement to begin the Fight ; this was long in Performance, and the Enemy interpreting this delay an effect of Fear, began to press hard upon him, so that many of the *Greeks* fell, yet would he not suffer in this Extremity a single Javelin to be thrown,

but multiplying the Sacrifices, he at last lift up his Hands to Heaven, and prayed, *That if the Fates had determined the Græcians should not overcome, yet at least it might please Heaven that they might not die unrevenge'd, nor without performing some memorable Exploit upon their Enemies*; he was heard, and strait the Bowels of the Sacrifice promised him success; he marched out, and obtained the Victory. *Herodotus Hist.*

XLV. *Antiochus* besieging *Jerusalem* at the time of the Feast of Tabernacles, the People besought him for a Truce of seven Days, that they might securely attend upon that Solemnity; he granted and faithfully performed it, and likewise caused a Bull with gilded Horns, together with Incense and Perfumes, and divers Vessels of Gold, to be conveyed to the Gates, and delivered into the Hands of the Priests, desiring they might be offered unto God; the *Jews* were so moved with this unexpected Benignity, that they yielded themselves, and all that they had, to *Antiochus*. *Lipsius Monit. p. 9.*

XLVI. When *Jerusalem* was besieged by *Pompey* the Great, upon the Day of their Sabbath, though the *Jews* saw the *Romans* busy in Preparations against them, and were ready to assault them, tho' they advanced their Ensigns upon their Walls, tho' they entred the City, and slew indifferently all they met, yet did this People make no resistance, but performed their usual Sacrifice as in time of Peace, and upon no account could be drawn to violate the rest of their Sabbath, though for the preservation of their Lives and Estates. *Josephus Hist. p. 567.*

XLVII. *Pontius Pilate* being sent by *Tiberius* to be Governor over the *Jews*, caused in the Night-time the Statue of *Cæsar* to be brought into *Jerusalem* covered; which Thing within three Days after caused a great Tumult among the *Jews*, who were astonished and moved that the Law of their Country was profaned, for they held it not lawful for any Picture or Image

Image to be brought into the City ; at their Lamentation there were gathered a great Multitude out of the Fields adjoining, who went to *Pilate* then at *Casarea*, beseeching him the Image might be taken away out of *Jerusalem*, and that the Law of their Country might remain inviolate ; and when *Pilate* denied their Suit, they prostrated themselves before his House, and there remained lying upon their Faces for five Days and Nights, never moving ; afterward *Pilate* sitting in his Tribunal, called the *Jews* together before him, as if he would have given them an Answer ; when upon the sudden a Company of armed Soldiers compassed them about with a Tripple Rank ; the *Jews* amazed, seeing that which they expected not, *Pilate* told them, that unless they would receive the Image of *Cesar* he would kill them all, and made a Sign to the Soldiers to draw their Swords ; the *Jews*, as though they agreed thereto, fell all down at once, and offered their naked Necks to the stroke of the Sword, crying out, *That they would rather lose their Lives than suffer their Religion to be prophaned.* *Pilate* admiring their Constancy and Strictness in their Religion, commanded the Statue to be taken out of *Jerusalem.* *Josephus Hist. lib. 2.*

XLVIII. When King *Etheldred*, and his Brother *Alfred*, had encountred the *Danes* a whole Day, being parted by the Night, early next Morning the Battle was renewed, and *Alfred* being in sight with the *Danes*, sent to his Brother to make all possible speed to help him, but he being in his Tent at his Devotions, refused to come till he had ended ; having finished he entred the Battle, relieved the staggering Army, and had a glorious Victory over his Enemies. *Malmesbury's Chronicle, p. 23*

XLIX. When the Duke of *Saxony* made great Preparations for War against a pious Bishop of *Magdenburg*, the Bishop not regarding his Defence, applied himself to the visiting and well governing of his Church ; and when it was told him that the Duke was in his march against him, he replied, I will take care of

the

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the Reformation of my Churches, and leave to God the care of my Safety ; the Duke had a Spy in the City, who hearing of this Answer of the Bishops, gave his Master an Account thereof ; the Duke thereupon dismiss his Army, and left off his Expedition, saying, He would not fight against him who had God to fight for him. *Chetwind. Hist. Collect. p. 442.*

L. Bishop Ridly offering to preach before the Lady Mary (afterward Queen Mary) and receiving a repulse, was brought by Sir Thomas Wharton her Servant into the Dining-Room, and desired to drink, which when he had done he paused a while, looking very sadly, and suddenly broke forth into these Words ; *Surely I have done amiss ; Why so ?* quoth the Knight ; *Because I have drank, saith he, in that Place where God's Word being offered hath been refused, whereas if I had remembred my Duty I should have departed immediately, and shaken off the Dust from my Shoes for a Testimony against this House.* These Words were spoken with so much Zeal and Fervency, that some of the Hearers affirmed the Hair on their Heads stood upright at them. *Clark's Examp. 2 Vol.*

LI. The Veracity likewise of some Persons, and their great Love to Truth, and Hatred of Flattery and Falshood, hath been remarkable ; the Emperor *Constantius* besieging *Beneventum*, *Romualdus* the Duke thereof dispatched *Geswaldus* privately to *Grimoaldus* the King of *Lombardy* the Duke's Father, to desire him to come with an Army to the Assistance of his Son, which he obtained, and was sent away before by *Grimoaldus* to let his Son know that he was coming with some Troops to his Aid ; but in his return, he fell amongst the Enemies, who being informed of the Auxiliaries that were upon their march, were in hope to have *Beneventum* yielded before their arrival, if they could make *Romualdus* to despair of Relief ; so they ordered *Geswaldus* to speak to them what they bid him, and led him to the Walls ; but when he came thither, he declared the Truth

Truth to the Besieged, and told them that ere long *Grimoaldus* would come with a considerable Army; this cost *Geswa'dus* his Life, and the Imperialists raised their Siege the next Day after. *Fulgosus Ex. p. 425.*

LII. The Duke of *Ossuna*, as he passed by *Barcelona*, having got leave of his Majesty to release some Slaves, he went aboard the *Cape Galley*, and passing through the Benches of Slaves, he asked divers of them what their Offences were; every one excused himself, one saying, That he was put in out of Malice, another by Bribery of the Judge, but all of them unjustly; among the rest there was one little sturdy black Fellow, and the Duke asking him what he was in for, Sir, said he, I cannot deny but I am justly put in here, for I wanted Money, and so took a Purse hard by *Tarragona*, to keep me from starving; the Duke with a little Staff he had, gave him two or three Blows upon the Shoulders, saying, *You Rogue what do you do among so many honest innocent Men, get you gone out of their Company;* so he was freed, and the rest remained their still to tug at the Oar. *Howel's Letters, p. 32.*

LIII. When I lived at *Utrecht* (saith Mr. *Peackham*) the Reply of that valiant Gentleman Col. *Edmonds* was much spoken of. There came a Country-Man of his out of *Scotland*, who desiring to be entertained by him, told him, *That my Lord his Father, and such Knights and Gentlemen his Cousins and Kinsmen were in good Health.* Colonel *Edmonds* turning to his Friends then by, *Gentlemen*, says he, *believe not one Word he says, my Father is but a poor Baker in Edenburg, and works hard for his Living, whom the Knave would make a Lord to curry favour with me, and make you believe I am a Great Man born, when there is no such Matter.* Compleat Gentleman, p. 5.

LIV. *Augustus Caesar*, after inquiry into all the Parts of his Empire, found but one Man who was accounted never to have told a Lie, for which Cause he was judged worthy to be the chief Sacrificer in the Temple

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Titus Pomponius Atticus, a Knight of Rome, was never known to speak an Untruth neither but with great Impatience, to hear one related : His Uprightness was so remarkable, that not only private Men made suit to him to commit their whole Estate to his Trust, but even the Senate besought him to take the Management of divers Offices into his Charge. *Heraclides* gives him this threefold Commendation, *That he was never known to tell a Lie ; That he was never heard to speak ill of any Man ;* and lastly, *That he used not to speak at all but when Necessity required.* *Xenocrates* the Philosopher was known to be a Man of that Fidelity and Truth in speaking, that whereas no Man's Testimony might be taken in any Cause but upon Oath, yet the *Athenians* gave him alone this Privilege, That his Evidence should be lawful and good without Swearing. *Laort. Vit. Philos.*

LV. One designed for an Ambassador waiting upon the knowing and experienced Lord *Wentworth* for Direction in his Conduct and Carriage, he thus delivered himself : *To secure your self and serve your Country, you must at all Times and upon all Occasions speak Truth, for so, saith he, you will never be believed, and by this Means your speaking Truth will both secure your self if you be questioned, and put those you deal with to a great loss, who will still act contrary to what you declare in all their inquiries and Undertakings.*

LVI. When *Aristobulus* the Historian presented *Alexander the Great* a Book he had writ of his glorious Atchievements, wherein he flatteringly made him greater than he was ; *Alexander*, after he had read the book, threw it into the River *Hydaspes*, and told the author, That it was a good Deed to throw him in after. The same Prince chased a Philosopher out of his presence, because he had long lived with him, and yet never reproved him for any of his Vices and Faults. *Maximilian 1.* Emperor of Germany, though he might be desirous to be famous to Posterity for his noble Actions

Actions and Atchievements, yet he was afraid to be praised to his Face : When on a time divers eloquent and learned Men extolled him with mighty Praises in their Panegyricks, he commanded *Cuspinianus* to return them an Answer *extempore*, and withal, take heed, said he, that you praise me not, for a Man's own Praises out of his own Mouth carry but all evil Savour with them. It is written of our King *Henry V.* that he had something *Cesar* in him, which *Alexander* the Great had not, that he would not be drunk ; and something of *Alexander* the Great that *Cesar* had not, that he would not be flattered. *Cambden's Remains*, p. 228.

LVII. Some Men have been also great Lovers and Promoters of Peace. For though the frantick World hath generally made Darlings of such as have been clad in Steel, the Destroyers of Cities, the Suckers of Human Blood, and such as have imprinted the deepest Scars upon the Face of the Universe ; tho' these are the Men it hath crowned with Lawrels, advanced to Thrones, and flattered with the misbecoming Titles of Heroes and Gods, while the Sons of Peace are remitted to the cold Entertainment of their own Virtues ; yet some have found so many heavenly Beauties in the Face of Peace, that they have been contented to love that sweet Virgin. For we read, that *Octavius the Roman*, when he saw he must either lay down the Empire, or else cause the slaughter of a Number of Citizens, he determined to die a voluntary Death ; and when his Friends and Soldiers desired that he would not so soon begin to despair of the Event of the War, he replied, That his Life to him was not of that Value as to occasion a Civil War for the Defence of it. Who can choose but admire that such a Spirit should be found in a Heathen Prince, and he too not above thirty Years of Age ? *Erasmus Apotheg.*

LVIII. The Inhabitants of the Islands of *Borneo* in the *East-Indies*, live in such detestation of War, and are so great Lovers of Peace, that they hold their Kings

in Veneration like a God, so long as he studies to preserve them in Peace, but if he discover Inclinations to War, they never leave till he is fallen in Battle under the Arms of his Enemies. So soon as he is slain, they set upon the Enemy with all imaginable fierceness, as Men that fight for their Liberty, and for such a King as will be a great Lover of Peace; nor was there ever any King known amongst them that was the Persuader or Author of a War, but he was deserted by them, and suffered to fall under the Sword of the Enemy. *Dinck. Memor. p. 76.*

LIX. *Constantius* the Emperor, observing such Differences among the Fathers of the Church, called the Council of *Nice*, at which himself was present; divers little Books were brought to him, containing their mutual Complaints and Accusations of each other, which he received as if he intended to read, and take cognizance of them all; but when he had as many as were intended to be offered, he bound them up in one Bundle, and protesting, That he had not so much as looked into any one of them, he burnt them all in the sight of the Fathers, giving them a serious Exhortation to Peace, and Agreement among themselves. *Cbetwind's Hist. Coll. p. 42.*

LX. It is noted of *Phocion*, an excellent Captain of the *Athenians*, that though for his Military Ability and Success he was chosen 45 times General of their Armies by universal Approbation, yet he himself did never persuade them to Peace. *Plutarchs Lives.* The Sister of *Edward III.* King of *England*, who was married to *David* King of *Scots*, was called *Jane-makelove*, for her earnest and successful Endeavours there. *Hist. Improved p. 67.* *Sertorius*, the more he prospered in his Wars in *Spain*, the more importunate he was with *Metellus* and *Pompey*, the Roman Generals that came against him, that laying down Arms they would give him leave to live in Peace, and to return to *Italy* again, professing he preferred a private Life there

there before the Government of many Cities. *Plutarch Vit. Sent.*

LXI. The Lovers of Justice, and impartial Administrators thereof, have been likewise famous, and the Persons hereafter mentioned, were great Lovers and Observers of this excellent Virtue, which is of so much advantage to Mankind. *Herkenbald*, a Man mighty and noble, had no respect of Persons in Judgment, but punished with as great Severity the rich and his own Kindred, as the poor and those whom he knew least in the World; being once very sick, he heard a great Bustle in a Chamber next to that wherein he lay, and a Woman crying and shrieking out; he enquired of his Servants what the Matter was, but they all concealed the Truth from him; at last one of his Pages being severely threatned that he would cause his Eyes to be pulled out, *My Lord*, said he, *your Nephew hath ravished a Maid, and that was the Noise you heard.* The Fact being examined and plainly proved, *Herkenbald* condemned his dear Nephew to be hanged, but the Officer seeming forward to do it, went and gave the young Man notice, wishing him to keep out of the way a while, and coming again to his sick Lord, affirms he had put his Sentence in Execution, and that he was dead; about five Days after, the young Gentleman thinking his Uncle had forgotten all, came and peeped in at his Chamber-Door; the Uncle having espied him, calls and with fair Words inticeth him to his Bed-side till he was within his reach, and then catching him by the Locks with the left Hand, and pulling him forcibly to him with his right, he gave him such a stab into the Throat with a Knife, that he died instantly; so great was the Love that this Nobleman bore to Justice. *Caeserius Merarius Meditat. p. 468.*

LXII. Sir *John Markham*, was by King *Edward IV* made Lord Chief Justice of the *King's Bench*; at which time one Sir *Thomas Cook*, Lord-Mayor of *London*, a Man of a great Estate, was agreed upon to be accused of High Treason.

Treason, and a Commission issued out to try him in *Guild-hall*. The King by private Instructions to the Judge appeared so far in the Cause, that *Cook*, though he was never so innocent, must be found guilty; and if the Laws were too short, the Judge must stretch it to the King's Purpose. They laid to his Charge lending Monies to Queen *Margaret*, Wife to K. *Henry VI.* the Proof was the Confession of one *Hawkins*, who was rack'd in the Tower; *Cook* pleaded that *Hawkins* came indeed to request him to lend a thousand Marks upon good Security, but finding who it was for, he sent him away with a Refusal. The Judge declared this reached not to High Treason, and that Misprision of Treason was the highest it could amount to, and intimated to the Jury to be tender in Matter of Life, and discharge good Consciences, upon which they found it only Misprision; for which the Judge was turned out of his Place, and lived privately the rest of his Days, and gloried in this, That though the King could make him a Judge, yet he could not make him no upright Judge. *Fullers H. State, p. 263.*

LXIII. *Charles* the Bold, Duke of *Burgundy*, and E. of *Flanders*, had a Nobleman in special Favour, whom he made Governor of a Town in *Zealand*, where living at ease he fell in Love with a Woman beautiful both in Body and Mind; he passed and repassed by her Door, and soon after discovers his Passion, and beseeches a compassionate Resentment of it; he makes large Promises, and uses all ways to gain her; but her Chastity was Proof against all the Batteries he could make; so falling into Despair, he studies to compass his Design by Villany; he was, as we said, a Governor, and Duke *Charles* was busy in War; so he causeth the Husband of his Mistress to be accused of Treachery, and commits him to Prison, that by Fears or Threats he might draw her to his Pleasure, or at least rid himself of her Husband; the Woman that loved her Husband goes to the Governor, to entreat for his Liberty. *Dost thou come, O my Dear, to intreat me,*
said

said the Governor, *you are certainly ignorant of the Command you have over me, render me only a mutual Affection, and I am ready to restore you your Husband, for we are both under a Restraint, he is my Prisoner and, I am yours ; ah, how easy may you give Liberty to us both, why do you refuse? As a Lover I beseech you, and as you tender my Life; as the Governor I ask you, and as you tender the Life of your Husband ; both are at stake, and if I must perish, I will not fall alone.*

The Woman blushed at what she heard, and for fear of her Husband trembled and look'd pale ; he perceiving she was moved, and supposing that some Force should be used to her Modesty, being alone, he throws her on the Bed, and enjoys the Fruit which will shortly prove bitter to them both ; the Woman departed confounded and all in Tears, thinking of nothing but Revenge ; but he having obtained his Desire, and hoping hereafter freely to enjoy her, took care that her Husband, who was his Rival, should be beheaded in the Jail, and ordered the Body to be put in a Coffin ; then he sent for her, and in a jesting Manner, What, said he, do you seek for your Husband, you shall have him ? and so pointing to the Prison, you shall find him there, take him along with you ; the Woman suspecting nothing, went thither, where she sees her murdered Husband, and is astonished ; she falls upon the dead Corps, and having long lamented over it, returns to the Governor with a fierce Countenance, and spake thus, *It is true, said she, you have restored me my Husband, I owe you Thanks for the Favour, and will pay you ;* he endeavours to pacify her, but in vain ; hastning home, she calls her Friends, to whom she recounts all that had passed ; they all agree she should make her Case known to the Duke, who, among other excellent Virtues, was a great Lover of Justice ; to him she went, was heard, and scarce believed ; the Duke was grieved that any of his Subjects should presume so far, he commands her to withdraw into the next Room till he sent for the Governor.

Governor : He being come, Do you, said the Duke, know this Woman? The Man changed Colour ; Do you know, added he, the Complaints she makes of you ? They are sad ones, and such as I would not they should be true ; he trembles, falters in his Speech, says and unsays ; but being urged home, he confesses all, frees the Woman from any Fault, and casting himself at the Duke's Feet, said, *He placed all his Refuge and Comfort in the Grace and Mercy of his Prince, and offered to make amends for his unlawful Lust by a lawful Marriage.* The Duke pretending to be milder, *You Woman*, said he, *since it is gone thus far, are you willing to have this Man for your Husband* ; she fearing the Duke's Displeasure, and being told by the Courtiers that he was Noble, Rich, and in favour with his Prince, being overcome, at last she yields. The Duke causeth them both to join Hands, and the Marriage to be lawfully made ; which being done, *You Mr. Bridegroom*, said he, *you must now grant me this, that if you die first without Children of your Body, then this Wife of yours shall be the Heir of all you have* ; he willingly consented, it was writ down by a Notary, and Witness put to it. This done, the Duke turning to the Woman, *Tell me*, said he, *is there now enough done for your Satisfaction?* *There is*, said she ; *But there is not for mine*, said he, and sending the Woman away, he commanded the Governor to be led to that very Prison in which the Husband was slain, and being beheaded to be laid in a Coffin headless ; after which he sent the Woman thither, ignorant of what had passed ; who being affrighted with this second unthought of Misfortune of two Husbands, almost at one and the same time, lost by one and the same Punishment, fell sick and died, having gained this only by her last Marriage, that she left her Children by her former Husband rich, by the addition of this new and great Inheritance. *Lipsius Monitor. p. 240.*

LXIV. King Lewis of France, minding to cajole the Court of Parliament at Paris, if they should refuse to publish

publish certain new Ordinances by him made ; the Masters of that Court understanding the Drift, went all to the King in their Robes ; the King asked them what they would have ; Sir, answered the President or Speaker, we are come with a full purpose to lose our Lives every one of us, rather than we will suffer that by our Connivance any unjust Ordinance should take place ; the King amazed at the Constancy of the Parliament, commanded the Edicts should be cancelled in his Presence, swearing, That from thence forward he would never make an Edict that should not be Just and Equitable. *Camerarius Medit. p. 472.*

LXV. *Makomet* the 2d, Emperor of the *Turks*, had a Son called *Mustapha*, whom he had designed to succeed him in the Empire, who was otherwise a good Prince, but much subject to Lust ; the young Prince was fallen in Love with the Wife of *Achmet Bassa*, a Woman of excellent Beauty ; he had long endeavoured to prevail with her by all sorts of Allurements, but not succeeding, he resolved to obtain his Will by Surprise ; and when the Woman went to bath herself, as the *Turks* often do, he followed her with a few of his Retinue, and there seized her naked, and in despite of all the Resistance she could make, had his Will upon her ; she tells her Husband, he tells the Emperor, and desires Justice ; the Emperor at first seemed to take small Notice of it, and though he had other Resolutions within himself, yet he rated the *Bassa* with sharp Language ; *What, says he, dost thou think it hand-some to complain thus grievously of my Son ? Knowest thou not that both thy self and thy Wife are my Slaves, and accordingly at my disposal ? If therefore my Son has embraced her, and followed the Inclinations of his Mind, he has but embraced a Slave of mine ; and having my Approbation, he hath committed no Fault at all ; think of this and go thy way, and leave the rest to my self.* This he said in Defence of his absolute Empire, but being vexed at the Thing, he sent for his Son, examined him touching

touching the Fact, and he having confessed it, he dismissed him with outrageous Language, and Threatnings; three Days after, when Paternal Love to his Son and Justice had striven in his Breast, Love to Justice having gained the Victory, he commanded his Mutes to strangle his Son *Mustapha* with a Bow-string, that by his Death he might make amends to violated Chastity. *Turkish Hist. p. 411.*

LXVI. *Otho* Emperor of Germany, being upon a Military Expedition, a Woman threw her self at his Feet beseeching a just Revenge according to the Laws, upon a Person who had committed a Rape upon her; the Emperor being in haste, referred the Hearing of the Cause till his Return, *But who then*, replied the Woman, *shall recal unto your Majesty's Mind the horrid Injury that hath been done to me?* The Emperor looking up to a Church, saith he, This Church shall be a Witness betwixt me and thee, that I will do thee Justice; and so dismissing her, he with his Retinue set forward; at his Return seeing the Church, he called to mind the Complaint, and caused the Woman to be summoned before him, who at her appearance thus spoke to him, *Dread Sovereign, The Man of whom I heretofore complained is now my Husband, I have since had a Child by him, and have forgiven him the Injury.* Not so, said the Emperor, *by the Head of Otho he shall suffer for it, for Collusion among your selves doth not make void the Laws.* And so he caused his Head to be struck off. *Lonic. Theat. p. 475.*

LXVII. *Chabot* Admiral to King *Francis* of France, was nobly descended, of great Valour, and in high favour with him; but as in other Men the Passion of Love grows cold, and wears out by time; so the King's Affection being changed toward the Admiral, he had charged him with some Offences formerly committed. The Admiral presuming upon the good Services he had done the King in *Piedmont*, and in the Defence of *Marseilles* against the Emperor, gave the King other

Language than became him, and desired nothing so much as a publick Trial ; so the King gave Commission to the Chancellor Poyet as President, and other Judges, upon an Information of the King's Advocate, to question the Admiral's Life. The Chancellor being an ambitious Man, and of a large Conscience, hoping to please the King, wrought so cunningly upon some of the Judges, threatned others so severely, and drew in the rest with fair Promises, that tho' nothing could be proved against the Admiral worthy of the King's Displeasure, yet the Chancellor subscribed, and got others to subscribe to the forfeiture of his Estate, Offices, and Liberty, though not able to prevail against his Life. But the King hating Falshood, made his Justice surmount his other Passions, and gave back the Admiral his Honour, his Offices, his Estate and Liberty ; and caused the wicked Poyet his Chancellor to be Indicted, Arraigned, Degraded, and Condemned. *Rawleigh's Hist. World, p. 471.*

LXVIII. *Totilas* King of the *Goths*, was complained to by a *Calabrian*, that one of his Life-Guard had ravished his Daughter ; upon which the accused was sent to Prison, the King resolving to punish him as the Fact deserved ; but the Soldiers came about him, desiring that their Fellow-Soldier, a Man of known Valour, might be delivered back to them. *What would you have ?* said he ; *know you not that without Justice neither any Civil nor Military Government is able to subsist ; do not you remember what Slaughters and Calamities the Nation of the Goths underwent through the Injustice of Theodatus ? I am now your King, and in the maintenance of Justice we have regained our ancient Fortune and Glory ; would you now lose all for the sake of one Villain ? Look to your selves ye Soldiers, but for my part I proclaim it aloud (being careless of what shall happen thereupon) that I will not suffer it ; if you are resolved to do so, then first strike at me, behold a Body and a Breast ready for your Stroke.* The Soldiers were so moved at this Speech, that

that they deserted their Client ; the King sent for the Man from Prison, condemned him to Death, and gave his Estate to the injured and violated Woman. *Lipsius Monit. p. 250.*

LXIX. The Chronicle of *Alexandria*, relateth an admirable Passage of *Theodorick* King of the *Romans*; *Juvenilis* a Widow, made her Complaint, that a Suit of hers in Court was drawn out for the space of three Years, which might have been dispatched in few Days. The King demanded who were her Judges, she named them, they were sent unto, and commanded to give all the Expedition possible to this Woman's Cause, which they did, and in two Days determined it to her good liking ; which done, *Theodorick* called them again ; they supposing it had been to applaud their excellent Justice, hastned thither full of Joy ; being come, the King asked them, *How cometh it to pass you have performed that in 2 Days, which had not been done in three Years ?* They answered, *The Recommendation of your Majesty made us finish it.* How, replies the King, when I put you into Office, did I not consign all Pleas and Proceedings to you, and particularly those of Widows ? You deserve Death so to have spun out a Business in length three Years space, which required but two Days dispatch ; And that Instant he commanded the Heads of all the Judges to be struck off. *Causins Holy Court, p. 90.*

LXX. In the Reign of the Emperor *Constantius, A-*
cindinus the Præfect of *Antioch*, had a certain Person under Custody for a Pound of Gold to be paid into the Exchequer, threatening that in case he paid it not by a certain Day he should die. The Man knew not where to have it, the fatal Day drew near ; he had a beautiful Wife, to whom a rich Man in the City sent Word, that for a Nights Lodging he would pay in the Gold. She acquaints her Husband, who for safety of his Life readily gives her Leave ; she renders her self up to the rich Man, who at her Departure gave her only a Pound of Earth tyed up in a Bag, instead of the Pound of Gold.

Gold; she enraged at this Cheat, complains to the Præfect, and declares the Truth of the whole Matter, who finding that his Threats of her Husband had brought her to these Extremities, pronounced Sentence on this Manner, The Pound of Gold shall be paid out of the Goods of *Acindinus* (which was himself) the Prisoner shall be free, and the Woman shall be put into the Possession of that Land from whence she received Earth instead of Gold. *Lonic. Theat. p. 476.*

LXXI. The Emperor *Leo Armenus*, going out of his Palace, was informed by a mean Person, that a Senator had ravished his Wife, and that he had complained of his Injury to the Præfect or Judge, but could have no redress. The Emperor commanded that both the Præfect and the Senator should be sent for, and wait his return in his Palace, with their Accuser; being come back, he examined the Matter, and finding it true as the Man had represented, he displaced the Præfect from his Office for his Negligence, and punished the Senator with Death. *Lipsius Monitor, p. 250.*

LXXII. King *Tarquin* being banished *Rome* for the Rape of *Lucretia*, *Brutus*, and *Callatinus* Husband to *Lucretia*, were chosen Consuls, and in the Time of their Consulship, *Tarquin's* Agent had corrupted two of the most ancient Families in *Rome*, the *Aquilians* who were Nephews to *Collatine*, and the *Vitellians* who were allied to *Brutus*, and two of his Sons were drawn into this Treason by them. The Conspiracy being at last discovered, the Consuls met in the publick Place, and sent for the Conspirators, and there before all the People discovered the Treason; the People being much amazed hung down their Heads, only some few thinking to gratify *Brutus* moved they might be banished; but *Brutus* calling his Sons by Name, asked them what they could answer for themselves, and when being confounded they held their peace, he said to the Serjeants, They are in your Hands, [do Justice; then did the Serjeants tear off their Cloaths, bound their Hands,

and

and whipt them with Rods ; which sad Spectacle moved the People to pity, so that they turned away their Faces ; but the Father never looked off, nor changed his severe Countenance, till at last they were laid flat on the Ground, and had their Heads struck off ; then did *Brutus* depart, and left the Execution of the rest to his Fellow Consul. But *Collatine* shewed more favour to his Kindred, being solicited thereto by his Wife and their Relations ; *Valerius* a Nobleman of *Rome*, seeing this Partiality, exclaimed against him for it, saying, That *Brutus* spared not his own Sons, but *Collatine* to please a few Women, was about to let manifest Traytors to their Country Escape ; hereupon the People called for *Brutus* again, who being returned to his Seat, spake thus, *For my own Children I judged them, and saw the Law executed upon them, but for these others, I leave them freely to the Judgment of the People ;* so they all cried out, Execution, Execution, and accordingly their Heads were struck off. *Plutarchs Lives.*

LXXIII. Neither ought we to forget those who have discovered such a signal Love to their Country, that they have not valued to redeem the Lives of their Countrymen, and Fellow Citizens, at the price of their own ; of which there are considerable Instances. The Town of *Calice*, during the Reign of *Philip de Valois* of *France*, being brought to those streights, that there was no hope either of Succours, or Victuals, *John* Lord of *Vienna*, who commanded for the King, began to treat about the surrender of it, desiring only that they might give it up with the safety of their Lives and Goods ; which Conditions being offered to *Edward III.* K. of *England*, who for 11 Months had straitly besieged it ; he being exceedingly enraged that so small a Town should stand out so long, they having often galled his Subjects by Sea, was resolved to put them all to the Sword, had he not been diverted by some grave Counsellors who told him, *That for having been faithful, and loyal Subjects to their Sovereign, they deserved not to be so sharply*

ly dealt with. So King Edward changed his first purpose, promising to receive them to Mercy, upon Condition, That six of the principal Townsmen should present him the Keys of the Town bare-headed, and bare-footed, with Halters about their Necks, and to leave their Lives to his Mercy; hereof the Governor having Notice, he goes into the Market-place, commanding the Bell to be tolled for assembling the People, who being met, he acquainted them with the Articles which he had received touching the yielding up of the Town, and that their Lives could not be granted, but with the Death of six of the Chief of them; with this News they were exceedingly perplexed, when Stephen Petre, one of the most sufficient Men of the Town, thus spake, *Sir, I thank God for the Goods he hath bestowed upon me, but more that he hath given me this present Opportunity to make it known, that I prize the Lives of my Countrymen and Fellow - Citizens above my own;* at which Speech, and sight of his forwardness, *John Daire*, and four others, made the like Offers; so with abundance of Prayers and Tears from the common People, who saw them so readily sacrifice their Lives for the publick Good, they address themselves to the King of *England*, with the Keys of the Town, and with no other Apprehensions but to be put to Death, to which yet they went as chearfully as if to a Wedding, but it pleased God to turn the Heart of the *English* King, and at the Request of the Queen and some Lords, they were all sent back again safe and sound. *Daniels Hist. Eng. p. 240.*

LXXIV. When *Charles VII.* of *France* marched toward *Naples*, *Florence* set open their Gates to him, supposing they should receive the less Damage in their City and Territories; but the King being entred with his Army, demanded the Government of the City, and a Sum of Money to secure their Liberties and Estates; in this strait, four of the principal Citizens were appointed to manage this Affair with the King's Ministers;

Ministers ; among these, *Petre Caponis* having heard the rigorous Terms of their Composition read by the Secretary, he was so moved, that in the Presence of the King, he snatched the Paper out of his Hands, and tore it in pieces, crying out, Now sound you your Trumpets, and we will ring our Bells ; *Charles* astonished at the Resolution of the Man, desisted from his Design, and thereupon it became a Poverb, *Gallum* (a Cock or a Frenchman) *a Capo victum fuisse*: The French Cock was overcome by a Capon. *Zuinglius Theat. p. 256.*

LXXV. The *Tartars* in their Invasion of *China*, were prosperous on all sides, and sat down before the Walls of the renowned City of *Hunchen*, the Metropolis of the Province of *Chekiang*, where the Emperor *Louangus* was inclosed ; *Louangus* his Soldiers refused to fight till they had received their Arrears, which at this time he was not able to pay. It was upon this Occasion that his Heart not being able to bear such a Desolation of the City and Subjects, he gave such an illustrious Example of Humanity and Tenderness to his People, as *Europe* scarce ever saw, for he mounted upon the City Walls, and calling to the *Tartarian* General upon his Knees, begged the Life of the People ; Spare not me, said he, I shall willingly be a Sacrifice for my Subjects. And having said this, went out to the *Tartars* Army, and was taken by them, by which means his noble City was preserved, though with the Destruction of the mutinous Army, for the *Tartars* caused the City to shut the Gates against them, till they had cut in pieces all that were without, and then entered triumphantly into it, not using any force or violence to any. *Martinius Hist. China.*

LXXVI. In 393, the Forum or Market-place of *Rome* opened, and almost half of it was fallen into a very strange Depth, great Quantities of Earth were thrown into it, but in vain, for it could not be filled up ; the Soothsayers being consulted pronounced, That the Romans should devote unto that Place, what soever it

was, wherein they most excelled. Then *Martius Curtius*, a Person of admirable Valour, affirming, That the *Romans* had nothing besides Arms and Virtue wherein they excelled, he devoted and gave up his own Life for the safety of his Country, and armed on Horseback he rode into the gaping Gulph, which soon after closed it self upon him. *Livii Hist. p. 122.*

LXXVII. *Cleomenes*, King of *Sparta*, being distressed by his Enemy *Antigonus*, King of *Macedonia*, sent to *Ptolomy* King of *Egypt* for help, who promised it upon Condition to have his Mother and Child in Pledge of his Fidelity. *Cleomenes* was a long time ashamed to acquaint his Mother with these Conditions, and though he went often on purpose, yet had not the Heart to discover it to her; which she suspecting, asked his Friends if her Son had not something to say to her; so he told her the Business; when she heard it, she laughing, said, *How comes it to pass thou hast concealed it so long, come put me streight into a Ship, and send me whither thou wilt, that this Body of mine may do some good unto my Country before crooked Age consume it without profit.* *Cratisclea*, for so was her Name, being ready to depart, took *Cleomenes* into the Temple of *Neptune*, imbracing and kissing him, and perceiving that his Heart yearned for sorrow of her Departure, O King of *Sparta*, said she, let no Man for shame see when we come out of the Temple, that we have wept and dishonoured *Sparta*; whilst she was with *Ptolomy*, the *Achaians* sought to make Peace with *Cleomenes*, but he durst not, because of his Pledges which were with King *Ptolomy*, which she hearing of wrote to him, *That he should not spare to do any Thing that might conduce to the Honour and Safety of his Country*, though without the Consent of King *Ptolomy*, for fear of an old Woman, and a young Boy. *Plutarchs Lives.*

LXXVIII. *Darius* the Son of *Hystaspis*, sent Ambassadors to *Sparta*, to demand of them Earth and Water, as a Token of their Subjection; who were so enraged

raged thereat, that they took the Ambassadors, and cast some of them headlong into a Dungeon, others into Pits, and bid them take from thence the Earth and Water they came for ; after which they had no prosperous Sacrifices, and having for a long time endured great Calamities, they at last met in a full Assembly, wherein it was proposed, whether any would die, or venture their Lives for the good of *Sparta* ; upon which *Sperthies*, and *Balis*, who were of Birth and equal Estate with the best, freely offered to undergo such Punishment as *Xerxes* the Son of *Darius*, who then reigned, should inflict for the Death of his Ambassadors. The *Spartans* sent them away as Persons hastening towards their Death. Being come to *Susa*, they were admitted into the Presence of *Xerxes*, where first they refused to adore him, and then told him, *That the Spartans had sent them to suffer Death at Sparta*, *Xerxes* replied, *That he would not do as the Spartans had done, who by killing Ambassadors had confounded the Laws of all Nations, nor would do what he had upbraided them with, nor would he by their Death absolve the Spartans from their Guilt.* Herodotus lib. 7.

LXXIX. Having thus discovered the Effects of Love in its extensive Acceptation ; I shall next relate some choice Instances of intire Friendship ; and because faithful Friends may seem to be gone on Pilgrimage, we must be content to borrow from former Ages. *Titus Volumnius*, a Gentleman of *Rome*, was the Friend of *Marcus Lucullus*, who was slain by the Command of *Mark Anthony*, because he had followed the Party of *Brutus* and *Cassius*, and tho' yet he had a sufficient time to provide for himself by flight, yet he remained by the Body of his dead Friend, and lamented him with such abundance of Sighs and Tears, that Notice was taken of him by the Officers ; so they dragged him to *Anthony*, into whose Presence being come, Command me Sir, said he, to be carried to the Body of *Lucullus*, and to be there slain, for I ought not to survive him,

Since I was the only Person who persuaded him to take that unfortunate side ; he easily prevailed with *Antonius* to grant his Request ; he was led to the Place, where when he came he kissed the right Hand of *Lucullus*, took up his Head that was cut off, and put it into his Bosom, and then stretched out his own Neck to receive the Blow of the Executioner. *Valer. Maxim. lib. 4.*

LXXX. *Cambyfes* King of *Persia*, making War against the *Egyptians*, overthrew them in a great Battle, and took the Royal City, King *Psammericus*, and all his Family and Nobles ; he kept him Prisoner, and caused the Daughters of the Nobility, and among them the King's Daughter, cloathed in ragged Apparel, to fetch Water in Tankards from the River ; which when their Parents saw, they broke forth into grievous weeping, only *Psammericus*, with his Eyes fixed upon the Ground, shewed no sign of Sorrow. Then did *Cambyfes* cause the Noblemens Sons, and amongst them the Son of *Psammericus*, to be led to Execution, tied together by the Necks with Ropes, and Bridles put into their Mouths ; hereupon their Parents again broke forth into grievous Lamentations ; only *Psammericus* stood quiet as before ; but presently after, seeing an old Man, his intimate Friend, begging in the Streets, he broke forth into grievous Lamentations ; which *Cambyfes* observing, sent to know the Reason, that when he saw his Daughter so abused, and his Son led to Death, he mourned not, but now when he saw this poor Man, that was no kin to him, begging, he made such heavy Moan. *Psammericus* answered, *My Domestick Evils were greater than that I could express my Sorrow for them, but the Calamity of my Friend deserves my Tears, for that now in his old Age from an high Estate he is brought to such extream Poverty.* *Herodotus Hist.*

LXXXI. Another Example of faithful Friendship was held so strange, that several learned Men have published Narratives thereof, one of which take as follows,

follows. *Nicholas Barbadius*, and *M. Trivisanus*, two Patricians of *Venice*, of great Reputation in respect of their Virtues, Families, Dignities, and Offices in the Common-wealth, from their Youth had contracted a solid and entire Friendship with each other, carried on with the Performance of mutual good Offices, and kindness; at last *Trivisanus*, through Domestick Expences, Charges in Journeys, Indulgence to Pleasures, and other Casualties, was reduced to a Condition unworthy of his Birth and Blood; his Debts being grown greater than his Fortunes, he was forsaken even by his own Brethren, yet then was he received into the House of his only Friend *Barbadius*, a noble and rich Person, who had before lent him 4000 Duckets gratis, which Debt he forgave him as soon as he entered his House; he also paid him 2000 more, which he had contracted with others; and after this, by an irrevocable Act, made him Overseer, and Administrator of all his Goods, moveable and immoveable, so that he might dispose of them at his Pleasure; and that he might provide for his Friends, he leaves it in his Will, though he had a Wife and Brother, that *Trivisanus* should be his sole Executor, and have the Power of disposing his Daughters in Marriage, nor should he be compelled to render an Account of any Thing pertaining to that Estate; he also bequeathed him a Legacy, as large as his Estate would permit, without apparent prejudice to his Children: *Barbadius* was moved to do all this, because he perceived *Trivisanus*, as soon as he had entered his House, of a Prodigal of his own Estate, became sparing of anothers, and from that Moment left off Gaming, and other Pleasures of Youth, betaking himself to the Company and Converse of learned and wise Men, and studying the best Authors. This shewed him, that he would answer his Liberality with unblameable Fidelity, which *Barbadius* had often experienced in him his beloved and most constant Friend, when he alone defended the Life and Honour

of *Barbadius* in his greatest Streights, and worst Dangers ; so that he openly professed to owe the safety of both to *Trivisan* ; he supported the Innocency of his Friend against the false Calumnies that were raised upon him, and would not desert him in the worst of his Fortunes, though he was slandered for taking his part ; while he did this, he interrupted the Course of his Preferments to the chief Places of Honour in his Country, into which he was in an hopeful way ; he forfeited and lost all those Opportunities ; he contracted great and dangerous Enemies of some aforetime his Companions, upon the sole score of this Friend of his ; he despised all that extrinsick Honour which depends upon the Opinion of the Multitude, and at last exposed his own Life to frequent and manifest Hazards. *Trivisanus* lived, through the incomparable Expression of a great Mind in *Barbadius*, with great Splendor, and in great Authority. He was merciful to the Afflicted, courteous to his Friends, and a worthy Patron of all that are virtuous ; he was as honourably esteemed by the Daughters of his Friend as their own Father ; chearfully received by his Wife, and truly honoured by her Brother, as well because of his Merits, as for his excellent Temper, and such other uncommon Qualities as rendered him worthy of the Love and Admiration of all Men. *Hakerwell's Apology*, p. 439.

LXXXII. *Damon* and *Pythias* had so firm a Friendship, that when *Dyonisius* the Tyrant of *Syracuse* had resolved the Death of one of them, and that he only besought he might have Liberty to go home to set his Affairs in order ; the other doubted not to be Surety to the Tyrant for his Return ; the Tyrant granted it, wondring what this new and strange Accident would come to ; a Day had passed, and he came not, then all began to condemn the Rashness of the Surety, but he told them, he doubted not of the Constancy of his Friend ; at the same Hour as was agreed by *Dionysius*, came he that was condemned, thereby freeing the other ;

ther ; the Tyrant admiring the Courage and Fidelity of them both, remitted their Punishment, and intreated that he himself might be admitted as a third Person into the Society of so admirable a Friendship. *Clark's Mirror*, p. 226.

LXXXIII. Great was the Confidence which *Trajan* the Emperor had in his Friend *Surra* ; it was told him one Morning that *Surra* had conspired against him ; he in the Evening of the same Day uninvited went to his House, attended only by two Persons, he stayed and supped with him, would needs be trimmed by his Barber, consulted his Physician about a Disease in his Eyes, and caused him to look upon them ; that Night he was again told of the Conspiracy, he smiling said, He had that Day made Tryal of the Matter, and that if *Surra* had any evil Design, he had put himself into his Power ; so that remaining without suspicion of his Friendship, not long after he made him Tribune, and the Custom being to deliver a naked Sword to the Tribune, he gave him one, saying, I give you this to defend me if I rule well, if otherwise to kill me. *Fulgosus*, lib. 4.

LXXXIV. *Lucilius* was one of the Friends of *Brutus*, who when he was overthrown at *Philippi*, perceiving a Troop of the Barbarians, who careless in the pursuit of others, were following hard after *Brutus*, he resolved to take off their Eagerness with the hazard of his own Life, and being left behind told them, that he was *Brutus* ; they gave the more credit to him because he desired to be presented to *Anthony*, who with great Joy hastens to meet them, as many others did to see *Brutus*, some pitying his Misfortune, others thinking him unworthy of Glory, that for desire of Life would suffer himself to be made a Prey to the Barbarians ; when they drew nigh, *Anthony* made a halt, as doubting in what Manner he should receive *Brutus*, but *Lucilius* being brought before him, with an undaunted Mind, spake thus, *No Man, Antonius, hath taken*

taken Marcus Brutus, nor shall ever any Enemy take him, the Gods are more just than to permit Fortune to trample upon so much Virtue; he will be alive, or at least dead in such a Manner as is worthy of him; but 'tis I that have imposed upon your Soldiers, and I am here ready to undergo all the severity I shall be adjudged to for it. All that were present were astonished. Antonius turning to them that had brought him; You are displeased Fellow-Soldiers, said he, because you suppose you are deceived, but make account with your-selves that you have met with a more precious Prize than that which you sought after, for whilst you sought for an Enemy, you have brought me a Friend; I am not resolved what I should do with Brutus alive, but I had rather obtain such Friends than Enemies. Having so said, he imbraced Lucilius, and then committed him to one of his Familiars, and afterward found him upon all Occasions as firm and faithful to himself as he had been to Brutus. *Plutarchs Lives, 1007.*

LXXXV. One Menippus relates in Lucian, how that one Day seeing a Man comely, and of eminent Condition, passing along in a Coach with a Woman extreamly unhandsome, he was much amazed, and said, he could not understand why a Man of prime Quality, and so brave a Presence, should be seen to stir abroad in the Company of a Monster; hereupon one that followed the Coach, overhearing him, said, Sir, you seem to wonder at what you now see, but if I tell you the Causes and Circumstances thereof you will much more admire; know this Gentleman whom you see in the Coach, is called Zenothemis, and born in the City of Marseilles, where he heretofore contracted a firm Amity and Friendship with a Neighbour of his named Menecrates, who was at that Time one of the chief Men of the City, as well in Wealth as Dignities; but as all Things in the World are exposed to the Inconstancy of Fortune, it happened that as it's thought, having given a false Sentence, he was degraded of Honour, and all his Goods were confiscated; every Man avoided him as a Monster in this change of Fortune; but Zenothemis

them his good Friend, as if he had loved Miseries, not Men, more esteemed him in his Adversity, than he had done in Prosperity, and bringing him to his House, shewed him huge Treasures, and conjured him to share them with him, since such were the Laws of Friendship. The other weeping for Joy to see himself thus entertained in such sharp Necessities, said, *He was not so apprehensive of the want of worldly Wealth, as of the trouble he had in a Daughter ripe for Marriage, and willing enough, but blemished with Deformities.* She was, saith the History, but half a Woman, a Body mishapen, limping, and blear-eyed, a Face disfigured, and besides she had the falling sickness, with horrible Convulsions. Nevertheless this noble Heart said unto him, *Trouble not your self about the Marriage of your Daughter, for I will be her Husband*; the other astonished at such goodness, God forbid, said he, that I should lay such a Burthen upon you; No, no, replied the other, she shall be mine; and instantly married her, making great Feasts at the Nuptial, honoureth her with much Regard, and makes it his Glory to shew her in the best Company, as a Trophy of his Friendship. In the End she brought him a Son, who restored his Grand-father to his Estate, and was the Honour of his Family. *Causins Holy Court,* p. 47.

LXXXVI. Eudamidas the Corinthian, had Aratus and Charixenus for his Friends; they were both rich, and he exceeding poor, he departed this Life, and left a Will, ridiculous perhaps to some, wherein was thus written; *I Eudamidas give, and bequeath to Aratus, my Mother to be kept and fostered in her old Age, as also my Daughter to Charixenus, to be married with a Dowry as great as he can afford; but if any Thing in the mean Time happen to fall out to any of these Men, my Will is, that the other shall perform that which he should have done had he lived.* This Testament being read, they who knew the Poverty of Eudamidas, but not his Friendship with these Men, accounted it all Jest and Sport, no Man

was present but departed laughing at the Legacies which *Aratus* and *Charixenus* were to receive ; but these Executors, as soon as they heard it came, presently, ratifying the Will. *Charixenus* died within five Days after ; *Aratus* his Successor took upon him the Charge, kept the Mother of *Eudamidas*, and disposed of his Daughter in Marriage, and of five Talents which his Estate amounted to, he gave two of them as a Portion with his own Daughter, and two more with the Daughter of his Friend, and had their Nuptials solemnized in one and the same Day. *Lonic Theat.* p. 425.

LXXXVII. Lastly, Let us give some Examples of the grateful Disposition of divers Persons. Gratitude is justly held the Mother of all other Virtues, therefore the Ingrateful are every where hated, and suspected to be guilty of every other Vice ; so on the contrary, grateful Persons are esteemed of all Men, as having thereby put in security as it were, that they are not without some Measure of every other Virtue.

LXXXVIII. A Merchant in *Florence*, named *Francis Frescobald*, of a noble Family, and liberal Mind, thro' success in his Affairs was grown abundantly Wealthy. While he was at *Florence*, a young Man presented himself, asking him an Alms for God's sake ; *Frescobald* beheld the ragged Stripling, and in despite of his Tatters, reading in his Countenance some significations of Virtue, was moved with Pity, and demanded his Country and Name ; *I am*, said he, of *England*, my Name is *Thomas Cromwell*, my Father (meaning his Father-in-Law) is a poor Man, a Cloth-seaver, I am strayed from my Country, and am now come into *Italy*, with the French Army who were overthrown at *Gatylion*, where I was Page to a Foot Soldier, carrying after him his Pike and Burganet ; *Frescobald* partly in pity of his Condition, and partly in love to the *English* Nation, amongst whom he had received some Civilities, took him into his House, made him his Guest, and

and at his Departure gave him a Horse, new Apparel, and sixteen Duckets of Gold; *Cromwell* giving him hearty Thanks, returned into his Country, where in time he became in such favour with *K. Henry VIII.* that he raised him to the Dignity of Lord High Chancellor of *England.* In the mean time *Frescobald*, by several great Losses, was become poor; but some *English* Merchants owing him 15000 Duckets, he came to *London* to seek after it, not thinking of what had passed betwixt *Cromwell* and him; but travelling earnestly about his Business, he accidentally met the Lord Chancellor riding to Court; when the Lord *Cromwell* saw him, he thought he should be the Merchant of *Florence*, of whose Liberality he had tasted in times past; immediately he alights, embraces him, and with a broken Voice, scarce refraining from Tears, demanded if he was not *Francis Frescobald* the *Florentine*; *Tes Sir*, said he, and your humble Servant; My Servant, said *Cromwell*, no, as you have not been my Servant in Times past, so will I not now account you any other than my great and special Friend, assuring you, that I think I have very just Cause and real Reason to be sorry that you, knowing what I am, yet would not let me understand your arrival in this Country; had I known it, I would certainly have paid part of that Debt which I confess I owe you, but Thanks be to God that I have yet Time; Well Sir, you are heartily welcome, but having now weighty Affairs in my Princes Cause, you must excuse me that I can stay no longer with you; so at this time I take my leave, desiring you with the faithful Mind of a Friend that you forget not to dine with me this Day at my House. *Frescobald* wonders who this Lord should be, but at last remembers him to be the same whom he had relieved at *Florence*; he repairs to his House not a little rejoiced, and walking in the outward Court, attended his return; the Lord *Cromwell* came, and was no sooner dismounted, but he again embraced him with so friendly a Countenance as the Lord Admiral, and other Nobles, much wondred at, he

he turning back, and holding *Frescobald* by the Hand, *Do not wander my Lords*, said he, *that I seem so glad to see this Man, this is he by whose means I have attained to my present Degree ; and so related all that had passed ; then he led him in to Dinner, and seated him next himself.* The Lords being departed, he desired to know what Occasion had brought him to London, *Frescobald* in few Words opened his Case to him ; to which *Cromwell* returned ; *Things that are past, Mr. Frescobald, can by no Power or Policy of Man be recalled, yet is not your Sorrow so peculiar to your self, but that by the Bond of mutual Love I am able to bear a Part therein, whereby in this your Distress you may receive some Consolation ; it is fit I should repay some part of that Debt wherein I stand bound to you, as it is the part of a thankful Man to do ; and I farther promise you upon the Word of a true Friend, that during this Life, and State of mine, I will not fail to do for you in any Thing wherein my Authority may prevail.* Then he led him into a Chamber, and commanding all to depart, locked the Door ; then opening a Chest, he first took out sixteen Duckets, and delivering them to *Frescobald*, *My Friend*, said he, *here is your Money you lent me at my Departure from Florence, here are ten more for mine Apparel, with ten more for the Horse I rode upon ; but considering you are a Merchant, it does not seem honest to return your Money without some consideration for the long detaining of it, take you therefore these Bags, in every of which is 400 Duckets, from the Hand of your assured Friend.* The Modesty of *Frescobald* would have refused them, but *Cromwell* forced them upon him ; this done, he took the Names of all his Debtors, and the Sums they owed the List he delivered to one of his Servants to find out the Men, if they were within the Kingdom ; and to charge them to make Payment within fifteen Days upon his Displeasure ; the Servant so well performed this Command, that in a short time the whole Sum was paid in ; during which *Frescobald* lodged in the Lord

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Chancellor's House, who gave him Entertainment; and persuaded him to continue in *England*, offering to lend him sixty thousand Duckets for four Years, if he would make his Bank in *London*, but he desired to return into his own Country, which he did with the great favour of the Lord *Cromwell*, and there richly arrived, but the first Year after his return he died. *Clark's Lives*,

p. 42.

LXXXIX. In the Kingdom of *Naples*, Marquiss *Olive-rio* fell desperately in love with the Countess of *Castelnovi*, and laid siege to her Chastity for a great while. The Count going to his Country House, and taking his Countess and Family along with him, the Marquiss being still more inflamed, goes into the Country one Day hard by a Hawking, and lets fly his Hawk into Count *Castelnovi's* Garden, where it chanced that he and his Countess were walking; the Marquiss made bold to follow his Hawk, and the Count with high Civilities welcomed him, and caused a Banquet to be provided, where he and his Lady entertained him; when he was gone, the Count began to commend him, telling his Wife, That he was one of the most hopeful Noblemen, and of the most excellent Accomplishments of any in the Kingdom of *Naples*: These Praises made such an Impression on the Countess, that a while after she gained her Consent; so the Time and Place for their Pleasure being appointed, he was conveyed by a private way into her Chamber, where she being in Bed, and he undressing himself to go to her, she told him, That he was beholding to the Count her Husband for this Favour, for she never heard him speak so much in Commendation of any Man, as he had of him? Is it so, said the Marquiss, then I should be the greatest Villain in the World if I should abuse so noble a Friend; so he put on his Doublet again and departed, but with much Civility, in the very height and heat of Lust, and in as commodious a Juncture as his Heart could desire. *Howels Hist. Naples*, p. 61.

XC. Rodericus Davalus, Lieutenant General of the Horse in *Spain*, with some others, was accused of High Treason, for writing Letters to *Josephus* King of the Moors, to have betrayed his Country into their Hands; divers Copies of these Letters were produced, and the whole Affair debated at the Council-Table. In the Crime of his Master was involved *Nunius Ferrerius*, Steward of his House; but he stoutly defending himself and his Master, ceased not till he had proved the Letters were counterfeit, and that the Author of them was *Johannes Garcias*, for which he was convicted and condemned. He got himself clear off, but the other great Persons were condemned to perpetual Banishment; here *Ferrerius*, to support his Master in his Wants, sold those Goods which he had got in the Service of his Master, and having made up 8000 Crowns, he disposed it into Wicker Bottles, loaded an Ass with it, and caused his own Son in mean Apparel to drive the Ass, and sent it all privately to his Master *Davalus*. *Lipsius Monit. lib. 2.*

XCI. Thriotes was one of the Eunuchs to *Statira*, Wife to *Darius*, and taken with her by *Alexander* the Great; when she was dead in Travail, he stole out of the Camp, and went to *Darius*, informing him of the Death of his Wife, and perceiving that he resented not her Death so passionately, as he feared that her Chastity, together with her Sisters and Daughters had been violated by *Alexander*, *Thriotes* with Oaths vindicated the Chastity of *Alexander*; then *Darius* turning to his Friends, with his Hands lift up to Heaven; O ye Gods of my Country, said he, and Presidents of Kingdoms, I beseech you in the first place, that the Fortune of Persia may recover its former Grandeur, and that I may leave it in the same Splendor I received it, and that I may render unto *Alexander* all that he hath performed in my Adversity unto my dearest Pledges; but if that fatal Time be come wherein Heaven has decreed a Revolution upon us, and that the Kingdom of Persia must be overthrown,

When I beg of you that no other among mortal Men besides Alexander may sit in the Throne of Cyrus. 2. Curtius, lib. 4.

XCII. *Darius* the Son of *Hystaspis*, being one of the Guard to *Cambyfes*, in his Expedition against *Egypt*, was then of no extraordinary Condition, who seeing *Sylofon*, the Brother of *Polycrates*, walking in the Market-place of *Memphis* in a glittering Cloak, he went to him, and as one taken with the Garment desired to buy it of him ; *Sylofon* perceiving that he was desirous of it, told him he would not sell it him for any Money, but, said he, I will give it to you on this Condition, that you never part with it to any other ; *Darius* received it upon this Condition. In process of time *Cambyfes* being dead, and the Magi being overcome by the seven Princes, *Darius* was made King. *Sylofon* hearing this comes to *Susa*, and sate in the Entrance of the Palace, saying, That he was one who deserved well of the King ; this was told to *Darius*, who wondering who it was he should be obliged to, commanded he should be admitted ; *Sylofon* was asked by an interpreter who he was, and what he had done for the King ; he tells the Matter about the Cloak, and says, he was the Person who gave it ; O thou most generous among Men, said *Darius*, art thou he then, who when I had no Power gavest me that which though small in it self was yet as acceptable to me then as greater Things would be to me now ? Know I will reward thee with such a huge Quantity of Gold and Silver, that it shall never repent thee thou wast liberal to *Darius*, the Son of *Hystaspes* ; O King, said *Sylofon*, give me neither Gold nor Silver, but when thou hast freed my Country of *Samos*, which is now held by a Servant of my dead Brother *Polycrates*, give me that without Slaughter or Plunder. *Darius* hearing this, sent an Army under the Conduct of *Danes*, one of the seven Princes of *Persia*, commanding him that he should do for *Sylofon* what he desired. *Valer Maxim. lib. 5.*



C H A P. II.

*The transcendent Effects of Magnanimity,
Courage, and Fidelity, in several Remark-
able Instances.*

HAVING displayed the Effects of Love, Friendship and Gratitude, let us now consider three other excellent Accomplishments, namely, *Magnanimity, Courage, and Fidelity*; of which we may find many rare Examples in History: For some Persons have within them a Spirit so daring and courageous, that neither the Fear, nor Presence of the greatest Danger or Disaster whatsoever is able to shake their Constancy, wherein sometimes they have proved as successful as others who have managed their Counsels with the greatest Care and Conduct.

I. *Henry Earl of Holsatia*, surnamed *Iron*, because of his Strength, in great favour with *Edward III.* King of *England*; by reason of his Valour was envied by the Courtiers, who one Day in the absence of the King counselled the Queen, that since the Earl was preferred before all the *English* Nobility, she would make Trial whether he was so nobly Born as he gave out, by causing a Lion to be let loose upon him, saying, *That the Lion would not so much as touch Henry, if he was Noble indeed.* They got leave of the Queen to make this Trial. He used to rise before Day, and walk in the outward Court of the Castle, to take the fresh Air of the Morning. The Lion was let loose in the Night, and the Earl having a Night-Gown on cast over his Shirt, with his Girdle and Sword, coming down Stairs into the Court, met there with the Lion, brist

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ling his Hair, and roaring; he nothing astonished, said with a stout Voice, *Stand, stand you Dog*; at these Words the Lion couched at his Feet, to the great Amazement of the Courtiers, who looked out of their Holes to behold the Issue of this Business; the Earl laid hold of the Lion; and shut him within his Cage, he likewise left his Night-Cap upon the Lion's Back, and so came forth, without so much as looking behind him; Now, said the Earl, *calling to them that looked out of the Windows, let him amongst you all that standeth most upon his Pedigree, go and fetch my Night-Cap*; but they being ashamed withdrew themselves. *Camerar. Med.* p. 118.

II. In the Court of *Matthias King of Hungary*, there was a *Polonian Soldier*, who in a Bravado would often challenge the *Hungarians* to wrestle or skirmish with Sword or Pike, wherein he had always the bet-



ter. One Day as he stood by a great Iron Cage in which a Lion was kept, the greatest and fiercest that had been seen, he began to say to those in his Company,

pany, *Which of you dares to take a piece of Flesh out of this Lion's Mouth when he is angry ; none daring to undertake it. You shall see,* added the *Polonian, the Proof of my Speech.* All that Day following the Lion had not any Meat given him, the next Day they threw him the four Quarters of a Sheep ; the Lion begins to grunt, to couch down at his Prey, and to eat greedily ; here-with the *Polonian* enters his Cage, and locking the Lion betwixt his Legs, gives him a Blow with his Fist upon the Jaw, crying, *Hah you Dog, give me the Flesh ;* the Lion amazed at such a bold Voice, let go his hold, shewing no other Countenance, but casting his Eye after the *Polonian*, who carried the Flesh away. *Camer. p. 118.*

III. In the Reign of *Tham*, King of *China*, there was a *Coloa*, an Officer not unlike our Duke, who having been a Tutor to the King, was powerful with him, and to preserve his Favour, studied more to speak what would please the King, than to tell him the Truth for the Good of his Estate : The *Chineses* forbore not to Tax the Flattery of this *Coloa* : One time some Captains of the Guard were discoursing this Point at the Palace, when one of them being a little warmed, secretly withdrew into the Hall where the King was, and Kneeling before him, the King asked what he would have ; *Leave*, said he, *to cut off the Head of a flattering Subject.* And who is that, said the King ? *Such a one that stands there,* replied the other. The King in a Rage, *What,* said he, *against my Master, darest thou to propound this, and in my Presence too ? Take him away and strike off his Head.* When they began to lay Hands on him, he caught hold of a wooden Ballester, and as there were many pulling of him, and he holding with a great deal of Strength, it brake ; by this time the King's heat was over, so he commands they should let him go, and gave Order that the Ballester should be mended, and that they should not make a new one, that it might remain as a Memorial of a Subject

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fect that was not afraid to advise his King what he ought to do. *Hist. China, p. 109.*

IV. *Charles* the fifth Emperor of *Germany*, had his Camp at *Ingolstadt*, compassed about with an huge Number of Confederate Enemies, yet would he not Fight whether because some Forces he expected were not yet come, or that he foresaw a safe and unbloody Victory; in the mean time the Enemies, who abounded with great Guns, thundring among his Tents, and six Thousand great Shot were numbred in one Day, the Tents were every where bored through, yea the Emperor's Tent escaped not; Men were killed at his back and each side of him, and yet the Emperor changed not his Place, Carriage, nor his Countenance; and when his Friends intreated him to spare himself, and all them with him, he Smiling, bid them be of good courage, for no Emperor was ever killed by a great Gun. The like Constancy and Gravity in all his Actions and Behaviour, accompanied him through his whole Life. *ipsius Monit. p. 110.*

V. A *Dutch* Seaman being condemned to Death, his Punishment was changed, and he was ordered to be left at *St. Hellen's* Island: This unhappy Person representing to himself, the horror of that uninhabited Place, fell upon a Resolution to attempt the strangest Action that ever was heard of: There had that day been buried in the same Island an Officer of the ship, the Seaman took up the Body out of the Coffin, and having made a kind of Rudder of the upper board, ventured himself to Sea in it; it happened fortunately to him to be so great a Calm, that the ship lay immoveable within a League and a half of the Island; his Companions seeing so strange a Boat upon the Water, imagined they saw a Spirit, and were startled at the Resolution of the Man, who first hazard himself upon that Element in three Boards tightly nailed together, though he had no confidence in Mercy, or being received by those who had so late-

ly sentenced him to Death ; it was put to the Question whether he should be received or not ; some would have the Sentence put in Execution, but at last Mercy prevailed, and he was taken aboard, and came to *Holland*, and lived in the Town of *Horn*, and related to many how miraculously God had delivered him. *Mandelslo's Travels*, p. 280.

VI. Some Men hath been likewise famous for Fortitude, and personal Valour, among whom *Charles* the 5th, Emperor, is renowned in History, who was so active in his Youth as few Princes parallel'd him : For he made nine Journeys into *Germany*, seven into *Italy*, ten to *Flanders*, four to *France*, two to *England*, and two Expeditions into *Africa* : He made eight Voyages on the *Mediterranean Sea*, and three on the Ocean ; what a multitude of valiant Atchievements did he perform in these Expeditions ! He sent away *Solyman* the Great *Turk*, weeping, from before the Walls of *Vienna*, and so stopped that huge Torrent of Destruction that was like to have overwhelmed all *Germany*, and soon after the rest of Christendom ; he made *Barbarossa* that formidable Pyrate, and his Dragon, the Admiral *Gallion* wherein he sailed, to fly before him. What notable Conquests were those of *Goletta* and *Tunis*, where the *Roman Eagles* had not flown since the Time of *Scipio* and *Hannibal* ; and had not the Emulation of some Christian Princes found him work at home, and diverted him, probably he had conquered and civilized all *Barbary*. In *Europe* he took the Duke of *Cleve*, with all his Towns and Territories ; he quelled the Duke of *Millain* ; he subdued and plundered *Rome* ; he tamed the mutinous City of *Gaunt*, where he first breathed Air, and had been rock'd in his Cradle ; he pierced the very heart of *France*, forcing that King to fly to the Great *Turk* for help, whom he afterward took Prisoner, even on that Day upon which he was born ; yet touching this Action, as he himself confessed, though *Charles* had more of Fortune,

yet

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et King *Francis* had as much Glory, being taken with naked Sword in his Hand amidst a Crowd of fighting Enemies all about him, weltring in Blood, Colours flying, and Victory fluttering on both sides with doubtful Wing. The discovery of the New World was made in his time, with the Mines of *Peru*: In time, he had such a continual Tide of good Success, that it seems as if that Age was designed for his Glory; he fought twenty pitched Battels, and made above 100 Sieges, nor did he know what a Repulse was, but only at *Algier*, *Marseilles*, and *Mite*. *Howel's Hist.*

VII. *Alexander* the Great had Besieged a City of the *Oxydraca*, and resolving to carry it by Storm, broke at a Gate, and forced the Enemy to fly into the Castle; here while the *Macedonians* were busy in undermining the Walls, he not enduring delay caught up a ladder, and rearing it against the Wall, and holding his Shield over his Head, began to mount it; all which he performed with that celerity, that before the Guard of the Place observed it, he had gained the Top; the Enemy durst not approach him Hand to Hand, but at Distance threw Javelins and Darts at him in such number that he was much oppressed by them. The *Macedonians* endeavoured to mount upon two Ladders they had advanced, but their Number and weight pressed them to break under them; then was *Alexander* destitute of any Assistance, but scorning to retire the way that he came, armed as he was, he leaped to the midst of his Enemies, and made a bold and courageous Resistance; on his right Hand he had a tree that grew near the Wall, and on the left the wall himself to keep him from being invironed, and there he fought with the stoutest of them; many a blow he received upon his Helmet and Shield; at last he had a Wound under the Pap, with an Arrow, with the Pain of which he was struck to the Ground; the man that had given him the Wound, carelessly approaching

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proaching to strike him, received *Alexander's* Sword in his Bowels, and tumbled down by his Side. The King catching hold of a Bough that hung down, again recovered his standing, and began to challenge the best of them to Fight; in this Posture he was found by *Peucestes*, who by this Time had got over the Wall, and after him a Multitude of others, by which means the Castle was taken, and most of them put to the Sword. *Justin. Hist. lib. 12.*

VIII. In a bloody Fight between *Amurab* 3 Emperor of the *Turks*, and *Lazarus* Despot of *Servia*, many Thousands fell on both sides; but in conclusion the *Turks* had the Victory, and the Despot was slain; *Amurab*, after that great Victory, with some of his Captains, taking a view of the dead Bodies which lay on heaps like Mountains, a Christian Soldier fore wounded, seeing him, in a staggering Manner arose as if it had been from Death, on a heap of



slain Men, and making toward him, for want of Strength, fell down many times, by the way, like a drunken Man; at length drawing nigh to him, wh

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they that guarded the King's Person would have stay'd him, he was by *Amurab* commanded to come nearer supposing he would have craved his Life. This magnanimous half dead Christian pressing nearer to him, as if he would for honour sake have kiss'd his Feet, suddenly stabbed him in the bottom of his Belly, with a Dagger which he had under his Coat, of which Wound that great King and Conqueror presently died; the Name of this Man was *Miles Cobelitz*, who shortly after was hewn in pieces. *Turk. Hist.*

IX. *George Castriot*, or *Scanderbeg*, Prince of *Epirus*, was inspired with such a Spirit of Valour in defending his Country from the barbarous *Turks*, that in fighting against them for very eagerness of Spirit, his Blood would burst out of his Lips, and he struck with such violence that he clave many asunder from the Head to the Middle, and usually he cut off an Arm with Armour on at one Blow, and with his own Hands slew above two Thousand at several times; he was so terrible to the *Turks*, that nine Years after his Death, as they passed through *Lyssa*, where his Body lay buried, they digged up his Bones with great Devotion, reckoning it a happiness if they might but see, or touch the same, and such as could get any part thereof, caused the same to be set in Silver, some in Gold to hang about their Necks, thinking that it would animate their Spirits with extraordinary Courage. *Clark's Mirror*, p. 225.

X. The *Athenians* under the Command of *Miltiades*, charged the Army of *Darius* at *Marathon* so home, that they were forced to run away to their Navy, at which time one *Cynigyrus*, an *Athenian*, being in pursuit of the *Persians* to their Ships, when some of them were putting off from the Shore, he caught hold of one of their Ships with his right Hand, holding it till his Hand was cut off; then did he lay hold of it with his left Hand, till that also was cut off, and yet then did he catch hold of it with his Teeth, nor did he

leave till such time as the fleeting Breath had withdrawn it self from its Body, and thereby disappoint the resolute Intentions of his Mind. *Justin. Hist. lib. 2.*

XI. The Romans being ready to join Battle with the *Albanes*, to avoid bloodshed, agreed that the Victory should be determined, three against three; now there were in each Camp three Brethren, born at one Birth, of equal Years, who were to be three Champions, the three *Horatii* for the Romans, and the three *Curiatii* for the *Albanes*: After a doubtful Conflict, two of the *Horatii* being slain, the third pretending Fear ran away, and thereby drew his Adversaries asunder, who by reason of their Wounds could not run with equal speed; which being perceived by him, he turned back, and slew them one by one in single fight, before they could join together, whereby the Victory fell to the Romans. *Raawleigh's Hist. World.*

XII. Great was the Courage of the *Hollanders* in 1570. when *Haerlem* was besieged by the Duke of *Alva's* Army. At this time the Citizens revived the ancient Invention of Carrier Pidgeons, and a while before they were blocked up, sent to the Prince of *Orange's* Fleet, and to the nearest Towns of their own Party, some of these Pidgeons which afterward being dispatched away when necessity required, with Letters fastned under their Wings, remembring several of their Masters Houses flew back to *Haerlem*, whereby they received Intelligence; yet nothing was more admirable than the Townsmen Valour, who though they had lost three great Armies that came to relieve them and had hardly any shelter within their Walls, which were shot through in ten thousand three hundred and sixty Places, yet would they not hear of any Treaty or Conditions, and when the Garrison was brought to a small number, both Day and Night upon the Walls, they so performed the Duties of many, that if the *Spaniards* did but appear never so little above their Trenches, they were in a Moment taken off with

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with Musket Bullets, and those shot as for a Wager from many parts at once; lastly, though they were enforced by Famine to eat Mice, old Shoes, and every nasty Thing, yet they lost not their Courage, resolving to fall out, and rather to die fighting, than by yielding to Mercy, to have their Throats cut like Beasts, which they had accordingly done, but that as they marched out of the Port, their Wives and Children with pitiful shrieks and embraces, stayed them; yet when they had yielded to Mercy, that cruel *Don-Fredertick*, Son to the Duke of *Alva*, put to the Sword, hanged, and drowned 900 Soldiers, and 400 principal Townsmen, which sad Spectacle continued many Days. *Strada's Wars of the Low Countries.*

XIII. *Epaminondas* with his *Thebans*, having given the *Spartans* a great overthrow at *Leuctra*, went presently to *Lacedemon*, and made an Attempt upon the City it self, at which time a valiant young Man of *Lacedemon*, called *Isadas*, neither defended with Armour nor Apparel, but being stark naked, and his Body anointed with Oil, with his Sword in his Hand, did wonders in the Judgment of his very Enemies, of whom he slew all that he met, and yet never received any Wound; after Fight the Senate crowned him as a Reward of his Valour, and then fined him 1000 *Drachma's* for exposing himself to such Danger, without his Armour. This *Epaminondas* in another Battle that he fought against the *Lacedemonians* and *Arcadians*, was sorely wounded with a Dart, and being carried into his Tent, the Surgeons told him, that when the Dart was drawn forth of his Body, he must needs die; so he called his Esquire and asked him if he had not lost his Shield, he told him no, and shewed it him; then he asked him whether his Army had got the Victory, they told him yea; Then, said he, it is now time for me to leave my Life, and so bid them pull out the Dart, his Friends cried out grievously, and said O *Epaminondas*, thou diest without Children, who

answered, No, truly, for I shall leave two Daughters behind me, that is my two great Victories at *Leuctra*, and this of *Mantineæ*, and so the Dart being plucked out he gave up the Ghost. *Plutarch's Lives.*

XIV. Neither ought we to forget the Christian Constancy, and Courage of some pious and resolved Souls, for the true Faith and Religion in all Ages, of which Historians are not silent. The Emperor *Trajan* returning from the *Parthian War*, when he came to *Antioch*, commanded a gratulatory Sacrifice to be made to the Heathen Gods, for his good Success; at which *Ignatius* was required to be present, but he even before *Trajan's* Face did reprove his Idolatry, for which cause he was delivered to ten Soldiers, to be carried to *Rome*, and cast to the wild Beasts; concerning which, himself thus writes; *From Syria till I came to Rome, I had a Battle with Beasts, as well by Sea as by Land, Night and Day, being bound among ten Leopards (so he called those ten Soldiers) who the more kindness they received from me, the more cruel they were unto me; but now through Exercise I am well acquainted with their Injuries, and am taught every Day more to bear the Cross of Christ; would to God I were once come to the Beasts that were prepared for me, and I wish that they may fall upon me with all their violence; whom also I will provoke without delay to devour me, and not to abstain from me, as they have from many before me. Pardon me I pray you, I know how much this will turn to my Advantage, I am God's Corn, and when the wild Beasts have ground me with their Teeth, I shall be his white Bread; now I begin to be a Disciple of my Master Christ's, I neither regard Things visible nor invisible, so I may gain Christ, let the Fire, the Cross, the breaking of my Bones, quartering of my Members, crushing all my Body, yea, and all the Torments that the Devil and Man can invent, fall upon me, so I may enjoy my Lord Christ.*

This *Ignatius* saw Christ in the Flesh, being about 12 Years old when he was Crucified, and it is recorded that

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that when he was a Child, our Saviour would take him up in his Arms and shew him to his Disciples, it may be he was one of those little Children that were brought to Christ, that he should touch them, or that little Child whom Jesus took and set in the midst of his Disciples, to teach them Humility; he saw Christ after his Resurrection, as himself writes in one of his Epistles, *Ego vero post Resurrectionem, &c. Truly I did see him after his Resurrection in the Flesh, and do believe that it was he, &c.* He used to say, *There is nothing better than the Peace of a good Conscience; that good and wicked Men are like true and counterfeit Money, the one seems good, and is not, the other both seems good and is good; that the Lion's Teeth are but like a Mill, which though it bruisseth yet wasteth not the good Wheat, only prepares and fits it to be made pure Bread; let me, saith he, be broken by them, so that I may be made Manchet for Heaven:* His usual saying was, *My Love is Crucified,* meaning either Christ the Object of his Love, or that his Affections were crucified to the World; he suffered Martyrdom in the 11th Year of Trajan at Rome. *Acts and Mon. Vol. I. p. 111.*

XV. Polycarpus being brought before the Proconsul Herod, he told him that he had wild Beasts to devour him unless he recanted; *Bring them forth,* said Polycarp, *for I have determined with my self not to repent, nor to turn from the better to worse; it is more fit for you to turn from Evil to that which is Good, I will,* said the Proconsul, *tame thee with Fire, since thou so little regardest wild Beasts. You threaten me,* said Polycarp, *with Fire which lasts but for an Hour, and is quickly quenched; but are ignorant of the everlasting Fire at the Day of Judgment, and of those endless Torments which are reserved for the wicked; but why make you all these Delays? Appoint me to what Death you please, I am ready to undergo it; when he was again urged to reproach our Blessed Saviour, Polycarp answered, Four score and six Years have I served Christ, neither hath he offended me in any Thing,*

and how then can I revile my King that hath thus kept me ; when they brought him to the Fire, they would have nailed him to the Stake, Nay, said he, let me alone as I am, for he that given me Strength to come to this Fire, will also give me Patience to preserve therein without your fastening me with Nails. Acts and Mon. Vol. 1.

XVI. *Dionysius the Areopagite, being brought before Sisimus the Præfect, because he refused to worship their Idol Gods, was beaten with many and cruel Blows, and threatned to be beheaded ; to which he answered, You worship such Gods as will perish like unto Dung upon the Earth, but as for me, come Life come Death, I will worship none but the God of Heaven and Earth. Acts and Mon. Vol. 1.*

XVII. *St. Origen, when he was seventeen Years old, his Father being carried to Prison, had such a fervent Mind to suffer Martyrdom with him, that he would have thrust himself into the Persecutors Hands, had it not been for his Mother, who in the Night time privately stole away his Cloaths, and his very Shirt also ; whereupon more for shame to be seen Naked, than for fear of Death, he was forced to stay at home ; yet he writ thus to his Father ; Pray Sir, be sure you do not change your Resolution for my sake. Clark's Mar.*

XVIII. *Valence the Emperor, being an Arian, sent Messengers to St. Basil, to persuade him to imbrace that Heresy, they gave him good Words, and promised him great Preferment if he would do it ; but he answered, Alas Sir, these Speeches are fitter to catch little Children that look after such Things, than such as me, who being taught, and instructed by the Holy Scriptures, had rather suffer a Thousand Deaths, than that one syllable, or little of God's Word should be altered ; The Governor being in a Rage, threatned him with Confiscation of his Goods, Torments, Banishment, and Death ; Basil replied, He need not fear Confiscation, that had nothing to lose ; nor Banishment, to whom Heaven only is a Country ; nor*
Torments,

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Torments, when his Body may be dashed in pieces by one Blow; nor Death, which is the only way to set him at Liberty; and I wish it would fall out so well on my side, that I may lay down this Carcase of mine in the Quarrel of Jesus Christ, and in the Defence of the Truth. The Praefect told him that he was mad, I wish, said he, that I may be for ever thus mad. Clark's Examples.

XIX. The same Emperor *Valence* coming to the City of *Edeffa*, perceived that the Christians did keep their Assemblies in the Fields, for their Churches were pulled down and demolished, whereat he was so enraged, that he gave the President a box on the Ear for suffering such their Meetings, commanding him to take a Band of Soldiers, and to scourge with Rods, and knock down with Clubs as many as he should find of them; this his Order being proclaimed, there was a Christian Woman, who with a Child in her Arms, ran with all speed toward the Place, and was got among the Ranks of those that were sent out against the Christians, and being by them asked whether she went, and what she would have? She told them, *That she made such haste, lest she and her little Infant should come too late to be partakers of the Crown of Christ among the rest of those that were to suffer*: When the Emperor heard this, he was confounded, desisted from his Enterprize, and turned all his Fury against the Priests and Clergy. *Wanly Hist. Man. p. 214.*

XX. In the Persecution of the Church under the *Arrian Vandals*, who committed all manner of Cruelties upon the true Christians, as a great number being condemned to be burnt in a Ship, they were accompanied by a Multitude of their Brethren, being led like innocent Lambs to Sacrifice, and looking upon their weighty Chains wherewith they were loaded, as Jewels and Ornaments, they went with cheerfulness to the Place of Execution as though to a Banquet, singing Praises unto the Almighty as they went along the Streets, saying, *This is our desired Day, more joyful*

to us than any Festival, behold now in the accepted time, now is the Day of Salvation, when for the Faith of our Lord God we suffer Death, that we may not lose the Garment of Faith and Glory; The People likewise cried out, Fear not O Servants of God, neither dread the Threats of your Enemies, die for Christ who died for us, that he might redeem us with the price of his saving Blood. Among them was a little Boy, to whom a subtle Seducer said, why hastest thou my pretty Boy unto Death, let them go, they are mad, take my Council, and thou shalt not only have Life, but great advancement in the King's Court; to whom the Lad answered, *You shall not get me from the Fellowship of these Holy Men, who bred me up, and with whom I have lived in the fear of God, and with them I desire to die, and with whom I trust I shall obtain the Glory to come*; and so being all put into the Ship, they were burnt together. *Clark's Martyr.*

XXI. Among others they tortured a Gentlewoman stark naked, without all shame, and particularly a young Lady called *Dionysia*, whom they saw bolder, and more beautiful than the rest; they first commanded her to be stripped naked, and made ready for the Cudgels, who spake stoutly to them, saying, *I am assured of the Love of God, vex me how you will, only my Womanhood disclose you not*; but they with the greater Rage set her naked upon an high Place for a publick Spectacle; then did they whip her till the Streams of Blood did flow all over her Body, whercupon she said, *Ye Ministers of Satan, which you do for my Reproach is to me an Honour*. And beholding her only Son that was young and tender, and seemed fearful of Torments, checking him with a Motherly Authority, she so encouraged him, that he became more constant than before, to whom in the midst of his terrible Torments she said, *Remember O my Child, that we were baptized in the Name of the Holy Trinity, let us not lose the Garment of our Salvation, lest it be said, cast them in-*

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to utter darkness, where is weeping, and wailing, and gnashing of Teeth ; for that Pain is to be dreaded that never endeth ; and that Life to be desired, that always lasteth. The Youth was so encouraged hereby, that he persevered patient in all his Sufferings, till in the midst of his Torments he gave up the Ghost, and many by this Lady's Exhortations and Example, were converted to Christianity, and animated in their Sufferings ; not long after *Cyratius* the *Arian* Bishop of *Carthage*, stirred up *Hunrick* the Tyrant against the Christians, telling him, That he could never expect to enjoy his Kingdom in Peace, so long as he suffered any of them to live ; so he sent for seven eminent Christians to *Carthage*, whom he first assaulted with Flattery, and large Promises of Honour, Riches, &c. if they would embrace his Faith ; but these Servants of Christ rejected all his Offers, crying out, One Lord, one Faith, one Baptism ; saying also, Do with our Bodies what you please, Torment them at your Will, it is better for us to suffer these momentary Pains, than to endure everlasting Torments. Before this, *Hunrick* sent his Commissioners to impose the following Oath upon them, under the utmost Penalty. You shall swear that after the Death of our Lord the King, his Son *Hilderick*, shall succeed him in the Kingdom ; whereupon some cried out, We are all Christians, and hold the Apostolical, and only true Faith ; and seeing further into the subtlety of this Oath, refused it ; other well meaning Men offered to take it ; they were divided asunder, and committed to Custody, the Names of both Parties, and of what Cities they were being taken in writing, and soon after the King sent them this Message ; As for you that would have taken the Oath, because you contrary to the Rule of the Gospel, which saith, Swear not at all, would have sworn, the King's Will is, that you shall never see your Churches, nor Houses more, but be banished into the Wilderness, and there shall till the Ground ; but to the Refusers of the Oath he said, Because you desire not the Reign

of

of our Lord the King's Son, you shall therefore be immediately sent away to the Isle of Corſo, there to hew Timber for the Ships. Clark's Martyr.

XXII. In the eighth Primitive Persecution under *Valerianus, Sixtus*, Bishop of Rome, with his six Deacons, were accused for being Christians, being brought to the place of Execution, they were all beheaded, *St. Lawrence* also another Deacon following *Sixtus* as he went to Execution complained that he might not suffer with him, but that he was secluded as the Son from the Father ; to whom the Bishop answered, That within three Days he should follow him, bidding him go home, and if he had any Treasures, to distribute them among the Poor ; the Judge hearing mention of Treasures, supposing that *Lawrence* had great store, commanded him to bring the same to him ; *Lawrence* craved three Days respite, promising then to declare where the Treasures might be had ; in the mean time he caused a great number of poor Christians to be gathered together, and when the Day of his Answer was come, the Persecutor strictly charged him to make good his Promise ; but valiant *Lawrence* stretching out his Arms over the Poor, said, *These are the precious Treasures of the Church, these are the Treasures indeed, in which Christ hath his Mansion ;* but O what Tongue is able to express the Fury and Madness of the Tyrant's Heart ! How he stamped, flared, and raved like one out of his Wits: His Eyes glowed like Fire, his Mouth foamed like a Boar, he grindeth his Teeth like an Hell-hound, and then he bellows out ; *Kindle the Fire, make no spare of Wood, hath this Villain deluded the Emperor? Away with him, whip him with Scourges, jerk him with Rods, buffet him with Fists, brain him with Clubs, what doth the Traitor jest with the Emperor? Pinch him with fiery Tongs, gird him with burning Plates, bring out the strongest Chains and fire Forks, and the Grate of Iron, set it on Fire, bind the Rebel Hand and Foot, and when the Grate is red hot, en with him, roast him, broil him, toss him, turn him,*
upon

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upon Pain of our high displeasure do every Man his Office, O ye Tormentors ; immediately his Command was obeyed, and after many cruel Tortures, this meek Lamb was laid, I will not say upon a Bed of fiery Iron, but on a soft Down Bed, so mightily did God work for his Servant, and so miraculously did he temper this Element of Fire, that it was not a Bed of consuming pain, but of nourishing rest unto *Lawrence*, so that the Emperor, and not *Lawrence* seemed to be tormented, the one broiling in the Flesh, the other burning in his Heart ; when this Triumphant Martyr had been pressed down with Fire-Forks for a great while, in the mighty Spirit of God he spake thus to the Tyrant.

This side is now roasted enough,
Turn up O Tyrant Great ;
And try whether roasted or raw,
Thou thinkst its better Meat.

By the courageous Confession of this worthy and valiant Deacon, a *Roman* Soldier was converted to the Faith, and desired to be Baptized, so he was scalled before the Judge, scourged and afterward beheaded.
Acts and Mon.

XXIII. In the *Arian* Persecution in *Africa*, there was one *Saturus* a Nobleman, eminent for Piety, whom the Tyrant laboured to withdraw from the Christian Profession ; but he refusing, the King told him, that if he consented not, he should forfeit his House, Lands, Goods, and Honours, that his Children and Servants should be sold, and his Wife should be given to one of the basest of his Slaves ; but when threats prevailed not he was cast into Prison ; when his Lady heard her doom, she went to her Husband as he was praying, with her Garments rent, and her Hair disheveled, her Children at her Heels, and a sucking Infant in her Arms, and falling at his Feet, she took him about the Knees, saying, " Have Compassion, O my sweetest, " of thy poor Wife and Children, let them not be
" made

“made Slaves, let not me be yoked in so base a Marriage; consider what thou art required to do; thou dost it not willingly, but art constrained thereunto, and therefore it will not be laid to thy charge”; but this valiant Soldier of Christ answered her in the Words of *Job*, “Thou speakest like a foolish Woman, thou actest the Devil’s part; if thou truly lovest thy Husband, thou wouldst never seek to draw him to sin, that may separate him from Christ, and expose him to the second Death; know assuredly that I am resolved as my Saviour Christ commands me, to forsake Wife, Children, House, Lands, &c. that so I may enjoy him and be his Disciple”. So he was despoiled of all and turned out a begging, all Persons being forbid to harbour or relieve him. *Acts and Mon. Vol. 1.*

XXIV. St. *Jerom* discovered his Christian Resolution by this Speech. “If, *said he*, my Father stood weeping on his Knees before me, and my Mother hanging on my Neck behind, and all my Brethren, Sisters, Children, Kindred, and Kins-folks howling on every side to retain me in a sinful Life, I would fling my Mother to the Ground, despise all my Kindred, run over my Father and tread him under my Feet, that I may run to Christ when he called me. After his Condemnation by the *Papists*, *he said*, I after my Death will leave a Remorse in your Consciences, and a Nail in your Hearts, and I here cite you all to answer to me before the high and just Judge, within an hundred Years”; when he was brought forth to Execution, they prepared a Paper, painted with red Devils, which when he beheld throwing away his Hood, he put his Mitre on his Head, *saying*, “Our Lord Jesus Christ when he suffered Death for me the most wretched Sinner, did wear a Crown of Thorns, and I for his sake willingly wear this Cap”; as he went to his Suffering, he sang some Hymns, and coming to the place of Execution, he was

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was bound to the Stake, and Fire set to him, which he endured with admirable valour ; for standing at the Stake bound, and the Executioner kindling the Fire behind him, he bid him kindle it before his Face, For said he, *if I had been afraid of it I had not come to this Place, having had so many Opportunities offered me to escape.* The whole City of Constance, admired his Christian Courage and Resolution. At the giving up the Ghost he said,

Hanc animam in flammis offero, Christe, tibi.

This Soul of mine in flames of Fire,

O Christ I offer Thee.

XXV. Many Christians being assembled together in a Church, Maximin the Tyrant commanded it to be surrounded with armed Men, and set on Fire, but first proclaimed, that whosoever desired Life should come forth, and worship the Idols, one stepping up answered in the Name of the Rest ; *We are all Christians, and will do Service to none but the true God ;* upon which Speech the Fire was kindled, and there were burnt thousands of Men, Women, and Children. In Thebaide, so many Christians were slain, that the Swords of the Tormentors grew blunt, and were so tired, that they were forc'd to sit down and rest, while others took their places, and yet the Martyrs were no whit discouraged, but to the last gasp sung Psalms of Praise unto God. *Acts and Mon. Vol. 1.*

XXVI. It is said of Luther, that he alone opposed all the World ; he used to say, " Let me be counted proud or passionate, so I be not found guilty of sinful Silence, when the Cause of God suffereth. Madnes in this Case is better than Mildness ; Moderation here is meer Sottishness ; yea, it is much worse". He being cited by an Herald to appear before the Counsel at Worms, his Friends perswaded him not to adventure himself, to whom he answered, " That he was resolved to enter into Worms, in the Name of our Lord Jesus Christ, although he knew
" that

" that there were as many Devils to resist him, as
 " there were Tiles on the Houses in *Worms*. His Chri-
 " stian Courage was Extraordinary". *Melancthon*
 knowing the Rage of the Papists, and the Emperors
 threats to subvert the Gospel, gave himself wholly up
 to Grief, Sighs, and Tears, *Luther* writ thus to him.
 " In private Conflicts I am weak, and you are strong ;
 " because I am assured that our Cause is just and true ;
 " if we fall, Christ the Lord and Ruler of the World
 " falleth with us ; and suppose he fall, I had rather
 " fall with Christ than stand with *Cesar*. I extreemly
 " dislike your excessive Cares, with which you say
 " you are almost consumed ; that these reign so much
 " in your Heart, it is not from the greatness of your
 " Danger, but from the greatness of your Incredulity ;
 " if the Cause be bad, let us recant it, and fly back ;
 " if it be good, why do we make God a Lyar, who
 " hath made us these great Promises, cast thy Care up-
 " on the Lord, &c. be of good comfort, I have o-
 " vercome the World ; why should we fear it, as if
 " it would overcome us ? A Man would fetch such
 " Sentences as these upon his Knees from *Rome* to *Je-
 " rusalem* ; be not afraid, be courageous and chearful,
 " sollicitous for nothing, the Lord is at hand to help
 " us". When King *Henry* 8th of *England* had writ
 bitterly against *Luther*. " Let the *Henries*, says he,
 " the Bishops, the Turk, and the Devil him-
 " self do what they can, we are Children of the
 " Kingdom, worshipping, and waiting for that Savi-
 " our, whom they, and such as they spit upon and
 " crucify ; *Erasmus* writes thus, If, saith he, *Luther*
 " commending the King's good Intention, had pro-
 " ceeded with strong Arguments without violating
 " Kingly Majesty, in my Judgment he had taken a bet-
 " ter course for the Defence of his Cause ; for what
 " made *Luther* use these Words in his Book, come hi-
 " ther my Lord *Henry*, and I will teach you ; to this
 " *Luther* replies, If any Man, saith, he, be offended at
 " my

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“ my sharpness against the King, let him know that
“ in that Book I deal with senseless Monsters, who
“ contemned my best and most modest Writings, and
“ by my Humility and Modesty, were more hardened
“ in their Errors ; besides I am abstained from Bitter-
“ ness and Lies, with which the King’s Book was stuf-
“ fed ; neither is it any wonder if I condemn an earth-
“ ly King, when as he feared not at all in his Writ-
“ ings to blaspheme the King of Heaven, and to pro-
“ phane his Truth with virulent Lies. When *Luther*
came to die, the Will which he made concerning his
Wife and Child, is as follows, “ O Lord God, I
“ thank thee that thou wouldst have me live a poor
“ indigent Person upon Earth, I have neither House
“ nor Land, nor Possessions, nor Money to leave, thou
“ Lord hast given me Wife and Children, them Lord
“ I give back to thee, nourish instruct, and keep them ;
“ O thou Father of Orphans, and Judge of the Wi-
“ dows, do to them as thou hast done to me. When
he was ready to die, *Justus Jonas*, and *Calius* said to
him, “ O Reverend Father, do you die in the con-
“ stant Confession of the Doctrine of Christ which you
“ have hitherto preached ? To which he answered,
“ Yea”, Which was the last Word he spake : He made
this Verse some time before his Death ;

I living stopt *Rome’s* Breath,
And dead will be *Rome’s* Death.

One saith, that *Luther* a poor Friar should be able to
to stand against the Pope, was a great Miracle ; that
he should prevail against the Pope was a greater ; and
after all, to die in peace was the greatest of all.
Clark’s Mirror.

XXVII. Mr. *Woodman* a Martyr in Queen *Mary’s*
Reign, speaks thus of himself ; “ When I have been in
“ Prison wearing Bolts and Shackles sometimes
“ lying upon the bare Ground, sometimes sitting in
“ the Stocks, sometimes bound with Cords, that all
“ my Body hath been swoln, and I like to have been
“ over-

" overcome with pain ; sometimes forced to lie about
 " in the Woods, and Fields, wandring too and fro ;
 " sometimes brought before the Justices, Sheriffs,
 " Lords, Doctors, and Bishops ; sometimes called
 " Dog, Devil, Heretick, Whoremonger, Traytor,
 " Theif, Deceiver, &c. Yea, and they that did eat
 " of my Bread, and should have been most my Friends
 " by Nature, have betrayed me, yet for this, I praise
 " my Lord God that hath seperated me from my Mo-
 " ther's Womb ; all this that hath happened to me,
 " hath been easy, light, and most delightful, more
 " joyful Treasure than ever I possessed. *Acts and Mon.*

XXVIII. Arch-Bishop *Cranmer*, by the wily Subtle-
 ties and Promises of the Papists, was drawn to sub-
 scribe a Recantation, yet by God's great Mercy he
 recovered again ; and when he was at the Stake, and
 the Fire kindled about him, he stretched out his right
 Hand wherewith he had subscribed, and held it so
 unmoveable in the Flame (saying that he once wiped
 his Face with it) that all Men saw his Hand burned,
 before the Fire touched his Body, he also did abide
 his burning with such constancy, that always stand-
 ing in the Place, his Body moved no more than the
 Stake to which he was bound. *Acts and Mon.*

XXIX. *Henry Prince of Saxony*, when his Brother
G. sent to him, that if he would forsake his Faith,
 and turn Papist, he would leave him his Heir, he made
 him this Answer, *Rather than I will do so and deny my*
Saviour Jesus Christ, I and my Kate, with each of us a
Staff in our Hands, will beg our Bread out of his Coun-
tries. *Luth. Coloq. p. 248.*

XXX. *Mr. James Bainham* being at the Stake, in
 the midst of the burning Fire, his Legs and Arms be-
 ing half consumed, spake thus to the standers by, *O*
ye Papists, behold you look for Miracles, and here now
see here is one ; for in this Fire I feel no more pain than

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if I were in a Bed of Down, and it is to me as a Bed of Roses. Acts and Mon.

XXXI. The Earl of Morton, a Religious and Prudent Man, Regent in Scotland in King James his Minority, when the King had taken the Government into his own Hand, was falsely accused and condemned by his malicious Adversaries; the Morning before he suffered, Mr. *Lawson*, and two or three other Ministers of *Edinburgh* went to visit him, asking him how he had rested that Night? To whom he answered, *That of a long time he had not slept more soundly, now I am, said he, at the End of my Troubles. Some Nights before my Trial I was thinking what to answer for my self, and that kept me from Sleep; but this Night I had no such Thoughts.* When he came to the Scaffold he exhorted the People to continue in the Profession of the true Religion, and to maintain it to the utmost of their Power, intreating them to assist him in their Prayers to God; then going courageously to the Block, he laid down his Head, and cried aloud, *Into thy Hand O Lord I commit my Spirit, Lord Jesus receive my Soul.* Which Words he repeated, till his Head was severed from his Shoulders. *Arch-Bishop Spotwood's Hist. Scotland, p. 314.*

XXXII. The Lord *Henry Otto*, being condemned at Prague for the Protestant Religion, at the Place of Execution, he said, *I was lately troubled, but now I feel a wonderful refreshing in my Heart;* and lifting up his Hands to Heaven he added, *I give thee Thanks O most merciful Saviour, who hast been pleased to fill me with so much Comfort, O now I fear Death no longer, I shall die with Joy.* About the same time two Dutch Men were at Prague, accused by some Monks of *Lutheranism*, for which they were condemned to be burnt; as they went to Execution, such gracious Words proceeded out of their Mouths as drew Tears from the Spectators; when they came to the Stake, they encouraged each other, one of them saying, *Since our Lord Christ*
hath

bath suffered such grievous Things for us, let us cheerfully suffer for him, and rejoyce that we have found so much favour with him, that we are accounted worthy to die for the Word of God; the other said, In the Day of my Marriage I found not so much Joy as I now do; When the Fire was put to them, they said with a loud Voice, Lord Jesus thou in thy Sufferings didst pray for thine Enemies, therefore we also do the like. Clark's Martyr. p. 177.

XXXIII. In 1555. *Algerius* a Student of Padua in Italy, a Young Man of Excellent Learning, having attained to the Knowledge of the Truth, ceased not by Instruction and Example to teach others; for which he was accused of Heresy to the Pope, by whose Command he was cast into Prison at Venice, where he wrote an Excellent Letter to the afflicted Protestants, wherein among many other Divine Expressions, he thus writeth; *I cannot but impart unto you some portion of my Delectations, and Joy which I feel and find; I have found Honey in the Intrails of a Lion; who will believe that in this dark Dungeon I shall find a Paradise of Pleasure? For in the Place of Sorrow and Death, dwells Tranquillity, and hope of Life in an Infernal Cave, I have Joy of Soul, where others Weep I Rejoyce; where others Tremble, there I have Strength and Boldness; all these Things the sweet Hand of the Almighty doth Minister unto me: behold he that was once far from me, whom I could scarce feel before, I now see apparently; whom I once saw afar off, I behold now near at hand; whom once I hungered for, he now approaches, and reaches his Hand to me; he doth comfort me, and fills me with gladness; he drives away all Sorrow, and strengthens, encourages, heals, refreshes, and advances me; O how good is the Lord! who suffers not his Servants to be tempted above their Strength; O how easy and sweet is this Toke! Learn therefore how amiable and merciful the Lord is, who visiteth his Servants in Temptation, and disdains not to keep them Company in such vile and stinking Dungeons. And*

in Conclusion he subscribed his Letter, From the delectable Orchard of the *Lecnine Prison*. Clark's Martyr, p. 270.

XXXIV. *Peter Spengler*, a pious and learned Minister in *Germany*, as he was going to Execution said, " I shall be an acceptable Sacrifice to my Saviour Jesus Christ, who hath given me a quiet Conscience, as knowing my self innocent from the Crimes objected against me. As for my Death it is all one to me, whether I die thus or no, for if you had let me alone, I must shortly have forsaken this Skin, which already scarcely hangs to my Bones ; I know that I am a mortal and corruptible Worm ; I have long desired my last Day, and often prayed that I might be delivered out of this mortal Body, to be joined to my Saviour Jesus Christ. Another godly Martyr in that Country, feeling the violence of the Flames, said, *O what a small Pain is this, if compared with the Glory to come ?* One *Audebert* a French Protestant, when she was brought forth to Execution, had a Rope put about her which she called her Wedding Girdle, wherewith she should be married unto Christ, and being to be burned upon a Saturday, she said, *On Saturday I was first married, and on a Saturday I shall be married again ;* she shewed such Patience and Constancy in the Fire, as made all the Spectators to wonder. Clark's Martyr, p. 320.

XXXV. Mr. *Lawrence Saunders*, whilst he was in Prison, writ thus to his Wife, " I am merry, and trust through God's Mercy I shall be merry in spite of all the Devils in Hell. Riches I have none to endow you with, but the Treasure of tasting how sweet Christ is to hungry Consciences, whereof I do thank my Christ I feel my part, this I bequeath unto you, and to the rest of my beloved in Christ. And again, Oh what worthy Thanks can be given to our gracious God, for his unmeasurable Mercies so powerfully poured out upon us, and I most unworthy

thy

thy Wretch cannot but bewail my great Ingratitude toward so gracious a God, and so loving a Father; I beseech you all as for my other Sins, so especially for my Sins of Unthankfulness, to crave Pardon for me in your earnest Prayers; to number God's Mercies in particular, were to number the Drops of Water in the Sea, the Sands on the Shore, and the Stars in Heaven. O my dear Wife and Friends, rejoyce with me, I say rejoyce with Thanksgiving for this my Promotion, in that I am made worthy to magnifie my God not only in my Life, by my slow Mouth, and uncircumcised Lips, bearing witness to his Truth, but also with my Blood to seal the same, to the Glory of my God, and to the confirming of his true Church, I do profess to you that the Comforts of my sweet Christ do drive from me the Fears of Death. *Clark's Martyr. p. 309.*

XXXVI. When Dr. Rowland Taylor, was brought before Stephen Gardiner Lord Chancellor, he said to him, Art thou come thou Villain? How darest thou look me in the Face for shame? Knowest thou not who I am? Dr. Taylor answered; How dare you for shame look any Christian Man in the Face, seeing you have forsaken the Truth, denied our Saviour Christ, and his Word, and done contrary to your Oath and Writing? And if I should be afraid of your Lordly looks, why fear you not God the Lord of us all; as he was going to *Hadly* to be burnt, when he came within two Miles of it, he desired to alight, and when he was down, he leap'd, and fetch'd a frisk or two, saying, God be praised I am almost at my home, and have not above two Stiles more to go over, and then I am even at my Father's House. *Clark's Martyr. p. 209.*

XXXVII. John Philpot, lying in the Bishop of London's Cole-House, the Bishop sent for him, and among other Questions, asked him why they were so merry in Prison? Singing, saith he, and rejoicing in your naughti-

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naughtiness, as the Prophet speaks, whereas you should rather lament and be sad ; Mr. *Philpot* answered, " My Lord, the Mirth that we make, is but in singing certain *Psalms*, as we are commanded by *St. Paul*, to rejoyce in the Lord, singing together in Hymns and *Psalms* ; for we are in a dark comfortless Place, and so we thus sollace our selves ; I trust therefore your Lordship will not be angry, seeing the Apostle saith, If any be of an upright Heart, let him sing *Psalms*. And we declare that we are of an upright Mind to God, and in our Misery refresh our selves with singing ; after some other Discourse, saith he, I was carried back to my Lord's Cole-House, where I with my Fellow Prisoners rejoyce together in the Straw as chearfully I thank God as others do on Beds of Down. And in a Letter to a Friend he thus writes ; Commend me to Mr. *Elsing* and his Wife, and thank him for providing me some ease in my Prison, and tell him, that though my Lord's Cole-house is very black, yet it is more to be desired of the Faithful than the Queen's Palace ; the World wonders how we can be so merry under such extream Miseries, but our God is Omnipotent, who turns Misery into Felicity ; believe me, there is no such Joy in the World as the People of God have under the Cross of Christ ; I speak by Experience, and therefore believe me, and fear nothing that the World can do unto you, for when they imprison our Bodies, they set our Souls at liberty to converse with God ; when they cast us down, they lift us up, when they kill us then do they send us to EVERLASTING LIFE, what greater Glory can there be than to be made conformable to our Head Christ ? And this is done by Affliction. O good God what am I, upon whom thou shouldst bestow so great a Mercy ! This is the Way, though it be narrow, which is full of the Peace of God, and leadeth to Eternal Bliss ; O how my Heart leap-

" eth for Joy, that I am so near the Apprehension
 " thereof. God forgive me my unthankfulness, and
 " unworthiness of so great Glory ; I have so much Joy,
 " that though I be in a Place of darkness and mourn-
 " ing, yet I cannot lament ; but both Night and Day
 " am so full of Joy, as I never was so merry before,
 " the Lord's Name be praised for ever ; our Enemies
 " do fret, fume, and gnash their Teeth at it ; O pray
 " instantly, that this Joy may never be taken from us,
 " for it passeth all the Delights in this World, this is
 " the Peace of God which surpasseth all Understand-
 " ing ; this Peace, the more his chosen are afflicted,
 " the more they feel it, and therefore cannot fail nei-
 " ther for Fire nor Water. *Ibid.* p. 534.

XXXVIII. A Christian King in *Hungary* being one
 time very sad, his Brother, a jolly Courtier, would
 needs know what ailed him, O Brother, said he, *I have*
been a great sinner against God, and I know not how to die
nor to appear before God in Judgment. These, said his
 Brother, are melancholly Thoughts, and withal made
 a Jest at them. The King replied nothing for the pre-
 sent ; but the Custom of the Country was, that if the
 Executioner came and sounded a Trumpet before any
 Man's Door, he was presently to be led to Execution.
 The King in the dead time of the Night sends the
 Hangman to sound his Trumpet before his Brother's
 Door, who hearing it, and seeing the Messenger of
 Death, flies pale, and trembling, into his Brother's
 Presence, beseeching him to tell him wherein he has
 offended ; O Brother, replied the King, *you have never*
offended me ; and is the sight of my Executioner so dread-
ful, and shall not I that have greatly and grievously of-
fended God, fear to be brought before the Judgment Seat
of Christ. *Clarks Mir.* p. 138.

XXXIX. Thus far we have seen the excellent Effects
 of Natural and Christian Magnanimity, Courage and
 Faithfulness ; there is yet another sort of Fidelity
 exceeding Praise-worthy, which is the Faithfulness

Magnanimity, Courage, and Fidelity. 99

some Men to their Engagements and the Trust reposed in them; the *Syrians* were looked upon as Men of no Faith, and not to be trusted; and besides their Curiosity in keeping their Gardens, they had scarce any Thing in them that was commendable. The *Greeks* also laboured under this Imputation, as being as False as they were Luxurious and Voluptuous; it is strange, that those who were so covetous after all other kinds of Improvement and Knowledge, should in the mean time neglect that, which sets a fuller value upon a Man than a Thousand other Accomplishments, namely, his Fidelity to his Promise and Trust.

XL. *Ferdinand* the first King of *Spain*, left three Sons, *Sanctius*, *Alphonsus*, and *Garcius*, amongst whom he divided his Kingdoms; but they lived not long in mutual Peace, for soon after his Death, *Sanctius*, who was of a violent Disposition, made War upon his Brother *Alphonsus*, overcame, and took him Prisoner, and thrust him into a Monastery; constrained Religion lasts not long, he so privately deserted his Cloyster, and in Company only of one Earl, fled for Protection to *Almenon* King of *Toledo*, a Moor and an Enemy, to the others Religion; but there had been Friendship and Peace betwixt them and *Ferdinand* the Father of this distressed Prince, and so he chose to commit himself unto his Faith, and was chearfully received by him; he had not been long with him, when in the Presence of the King, the Hair of this Prince was observed to stand up an end, in such manner, that being several times stroked down by the Hand, they still continued in their upright Posture. The *Moorish* Sooth-sayers interpreted this to be a Prodigy of ill signification, and told the King, that this was the Man that should be advanced to the Throne of *Toledo*, persuading to put him to Death; the King preferred his Faith given to the fear he might apprehend, and thought it sufficient to make him swear, that during his Life he should not invade his Kingdom; a while after King *Sancti-*

us was slain by Conspirators at *Zamora*, and his Sister *Uratta* being well affected to this Brother, sent a Messenger, with Letters to invite him to the Kingdom, advising him by some Craft, with all speed to quit the Country of the Barbarians; *Alphonsus* bearing a grateful Mind, would not relinquish his Patron in this manner, but coming to *Almenon*, acquainted him with the Matter; And now, says he, noble Prince, compleat your Royal Favours toward me, in sending me to my Kingdom, that as hitherto I have had my Life, so I may now also receive my Scepter by your Generosity; the King embraced him, and wished him all happiness; But, said he, you had lost both Crown and Life, if with an ungrateful Mind you had fled without my Knowledge; for I knew of the Death of *Sanctius*, and I silently waited what Course you would take, and had disposed upon the Way such as would have returned you back from your Flight had it been attempted; but no more of this, all I shall require of you is, that during your Life you shall be a true Friend to me and to my elder Son *Hillemus*. And so sent him away with Money, and an honourable Retinue; this *Alphonsus* did take the City and Kingdom of *Toledo*, but it was after the Death of *Almenon* and his Son. *Lipsius Mon. p. 321.*

XLI. Antaff King of some Part of *Ireland*, warring against King *Ethelstan*, disguised himself like an Harper, and came into *Ethelstan's* Tent, whence being gone, a Soldier that knew him discovered it to the King, who being offended for his not declaring sooner, he made this Answer, I once served *Antaff* as a Soldier, and gave him the same Faith I now give you; if then I should betray him, what trust could your Grace repose in me, let him die, but not by my Treachery, and let your Care remove your Royal Tent from the Place where it stands, lest at unawares be set upon you, which the King did, and the Bishop pitching in the same Place was that Night with all his Retinue slain by *Antaff*, hoping to have surprized the King, and believing

had slain him, because he knew his Tent stood in that Place. *Speed's Chronicle*, p. 381.

XLII. *Flectius* a Nobleman, was made Governor of the City and Castle of *Conimbria* in *Portugal*, by *K. Sanctius*, 1243. This *Sanctius* was too much swayed by his Wife *Mencia*, and some Court Favourites, by reason of which there was a Conspiracy of the Nobles against him, and they got leave of Pope *Innocent* to translate the Government of the Kingdom to *Alphonsus* the Brother of *Sanctius*; hereupon followed a War, the Minds of most Men were alienated from their natural Prince, but *Flectius* was still constant, enduring the Siege and Arms of *Alphonsus*, and the whole Nation; nor could he any way be persuaded, till he heard that *Sanctius* was dead in Banishment at *Toletum*; he then begged leave of *Alphonsus*, that he might go to *Toletum*, and satisfy himself. It was granted, and he there found that the King was indeed dead and buried; yet that he might as well be free in his own Conscience as in the Opinion of Men, he opened the Sepulchre, and with Sighs and Tears he delivers the Keys of *Conimbria* into the King's Hands with these Words; *As long O King as I did judge thee to be alive, I endured all Extremities; I fed upon Skins and Leather, and quenched my Thirst with Urine; I repressed, or quieted the Minds of the Citizens that were inclining to Sedition, and whatsoever could be expected from a faithful Man, and one sworn to thy Interest, that I performed and persisted in; only one thing remains, that having delivered the Keys of the City to thine own Hands, I may return freed from my Oath, and tell the Citizens their King is dead; God send thee well in another and a better Kingdom.* This said, he departed, acknowledging *Alphonsus* for his lawful Prince, as was ever after faithful to him. *Lipsius Monit.* p. 320.

XLIII. *Sanctius* King of *Castile*, had taken *Tariffa* from the Moors, but was doubtful of keeping it, by reason both of the Neighbourhood of the Enemy, and the great cost it would put him to. *Alphonsus* Gu-

man, a noble and rich Person, offered to take the Care of it, and to be at part of the Charge himself, and the King in the mean time might attend others Affairs. A while after the King's Brother *John* revolted to the *Moors*, and suddenly fate down before *Tariffa*; the Besieged feared him not, but relied upon their own and their Governor's Valour, only one Thing unhappily fell out, the only Son of *Alphonsus* was unfortunately taken by the Enemy, him they shewed before the Walls, and threatned to put him to a cruel Death unless they speedily yielded the Town; the Hearts of all Men were moved, only *Alphonsus* cried with a loud Voice, that had he a hundred of his Sons in their Power, he should not depart from his Faith and Loyalty; and saith he, *Since you are so thirsty for Blood, there is a Sword for you*; throwing his own Sword over the Wall to them; away he went to Dinner, when upon the sudden there was a confused Noise and Cry; he again repairs to the Wall, and asking the Reason, they told him, *That his Son had been put to Death with barbarous Cruelty*; Was that it then, replied he, *I thought the City had been taken by the Enemy*. And so with his former Unconcernedness he returned to his Wife and Dinner; the Enemies astonished at the Greatness of his Spirit, departed without any further Attempt upon the Place. *Lipsius*.

XLIV. Licungzus the Conductor of the Rebel Thieves, had seized the Empire of *China*, taken the Metropolis *Peking*, and imprisoned what great Officers he pleased; amongst the rest, was one *Us*, a venerable Person, whose Son *Usanguenius* led the Army of *China*, against the *Tartars*; the Tyrant threatned the old Man with a cruel Death, if by his Fatherly Power he did not reduce him with his whole Army to his Power, promising great Rewards if he should prevail; so the poor old Man writ thus to his Son, *Know my Son, that the Emperor Zunchinus, and the whole Family of Tai-mingus*

mingus are perished; the Heavens have cast the Fortune of it upon Licungzus, we must observe the Times, and by making a Virtue of Necessity, avoid his Tyranny, and experience his Liberality; he promiseth to thee a Royal Dignity, if with the Army you submit to his Dominion, and acknowledge him as Emperor, my Life depends upon thy Answer, consider what thou owest to him that gave thee Life. To which his Son Usanguetus returned this answer, He that is not faithful to his Sovereign, will never be so to me, and if you forget your Duty and Fidelity to your Emperor, no Man will blame me, if I forget my Duty and Obedience to such a Father; I will rather die, than serve a Thief; and immediately he sent an Ambassador to call in the Aid of the Tartars to subdue this Usurper of the Empire. *Hist. China, p. 277.*



CHAP. III.

The transcendent Effects of Chastity, Temperance, and Humility; discovered in divers notable Histories.

T Here is no Vice whatever that is easy to overcome; but that of the Lust of the Flesh seems to have a peculiar difficulty in the Conquest of it, as being born with us, and which oft accompanies us from the Cradle to the Tomb; by how much the more strong the Enemy is, the more noble is the Victory, and the Conquest more glorious, which yet some in all Ages have attained, as may appear by the following Instances.

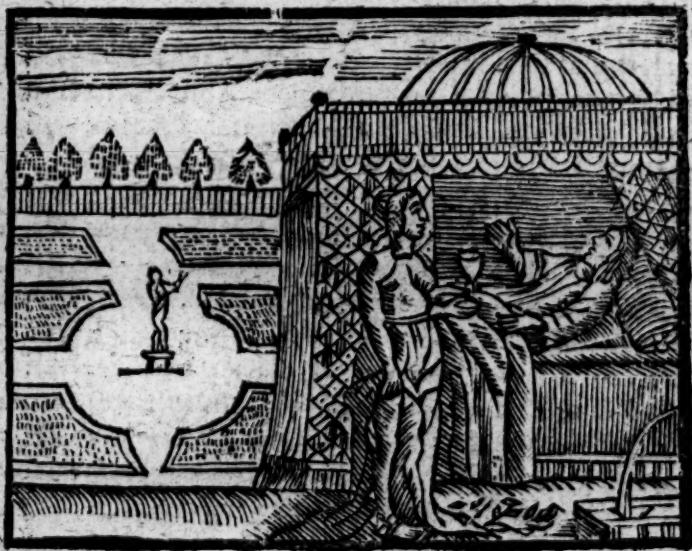
I. Scipio had taken the City of New Carthage, where amongst the Spoils there were a Number of Boys and Girls, the Children of the Nobility; amongst the rest,

one Virgin was presented to *Scipio*, whose Beauty had attracted the Eyes of all Men; it was supposed this would be no unacceptable Present to the young General, but he as soon as he looked upon her, said only thus, *I would accept and enjoy this Virgin, were I a private Person, and not in such a Command as I am, for the Common-wealth keeps my Mind sufficiently employed, yet I receive her as a kind Pledge to be restored and returned where Reason and Humanity shall persuade*; then he asked the young Lady of her Country, Birth, and Parents; by whom he understood she was a Princess, and contracted to *Lucius* a young Prince of her Nation; the General sent for him and her Parents, and setting the Lady by him, spake thus to her Spouse; *As soon as this Virgin was by my Soldiers presented unto me, I did willingly behold the Excellency of her Form; and I praised the other Accomplishments of her Body and Mind, for Nature hath not brought us forth blind, and altogether ignorant of such Things; Love can reach even this Breast of mine, but then it must be an honest one, and such as the Time and my Affairs will permit; though she is mine by the Right of War, I am not desirous in the midst of Arms to be concerned in such Matters, nor perhaps is it comely to detain from a valiant Person one already contracted to him; I have learnt thus much from her, and have sent that I might see you, and that I (Heaven is my Witness) a chaste Man, might deliver this chaste Virgin to you, she hath lived with me with that caution and reservedness as if with her own Parents; nor was it a Gift worthy either of my self or thee, if either Force or private Fraud had been any diminution to her Virtue, receive her inviolate, and enjoy her, nor will we have any other Recompence besides thy self, that is, to have a cordial Respect to *Scipio* and the Romans: The young Prince was astonished for Joy, and the Parents fell at the Feet of *Scipio*, laying down a considerable Sum of Gold as her Ransom; but he bid the young Prince take it as part of her Dowry from himself, above that which her*

Parents

Parents should give. Thus did he overcome at once his Lust and his Covetousness, and by this noble Act drew a great Part of *Spain* to the *Romans*, they striving with eagerness to be subject to a Person of so much Vertue. *Valer. Maxim. p. 133.*

II. *St. Jerome* gives a Relation of a young Man, who when by all sorts of Threatnings he was not to be frighted into Idolatry, and the worship of the Heathen Gods, his Enemies resolved upon another Course; they brought him into a Garden flowing with all manner of sensual Pleasures and Delights, there they laid him on a Bed of Down, inwrapped in a Net



of Silk among the Lillies and Roses, with the delicious murmur of the Rivulets, and the sweet whistlings of the Winds amongst the Leaves, and departed. There was then immediately sent to him a young beautiful Strumpet, who used all the Tricks of her impure Art, to draw him to her desire; the Youth now fearing that he should be conquered with Folly, who had triumphed over Fury, resolutely bit off a piece of his

Tongue, and so by the smart of his Wound extinguished the Rebellion of his Flesh. *Burton's Melan.* p. 451.

III. *Euphrasia* a Virgin, being seized by a Soldier, and perceiving her self reduced to that Condition, that neither her strongest Resistance nor Tears could any longer defend her Chastity from an armed and bold Ravisher, she bids him forbear, and that she would redeem at a valuable rate what she could not obtain by all her Intreaties; she tells him that she was skill'd in Magick, and that she knew of a certain Ointment, with which, if he once anointed his Body, he should be Proof either against Sword or Dart, and that she would impart this Secret to him, which to that Day she had kept private, upon Condition, that he would solemnly swear not to offer any injury to her Virgin Modesty; the Soldier touched with the Ambition of Military Glory, swore readily to do what she desired; so she left him a while, and having melted some Wax, and other Ingredients, she anointed her Neck and Shoulders sufficiently with it, then coming to the young Man, she said, *That you may understand that I have not dealt deceitfully with you, I will extort a Belief from you at the hazard of my own Person; come Soldier, and with the utmost force you are able, strike with your Sword upon this Neck of mine, that I have so well secured with this Medicament, and thou shalt soon be convinced how safe I have rendered my self with this Artifice*; he whose Lust was almost extinguished by the fervent desire he had to make Trial, drew out his Sword, and with force enough, let drive at the Place the Virgin had designed him; the Sword entered so far into her Throat, that with one and the same Blow he cut off his hopes of enjoying the Virgin, and her fears of losing her Virginitie. *Strada Prolus. Acad.* p. 117.

IV. *Sophronia Romana*, when she could no longer put off the Importunity of Prince *Decius*, who had before

before obtained the Consent of her Husband, desired some short time of retirement before she resigned up her self to him, and then with a Dagger she had closely conveighed into her Garments, stabbed her self to Death; of which Act hear what the Poet says.

The Chast *Sophronia* knows not how to escape,
Th' inevitable Danger of a Rape,
Cruel *Sophronia* draws her hasty Knife;
And would relieve her Chastity with Life.
Doubtful *Sophronia* knows not what to do,
She cannot keep the one and t'other too,
Sophronia's in a strait; one Eye is fixt
O'th' Seventh Commandment, t'other on the Sixth.
To what extreams is poor *Sophronia* driven!
Is not *Sophronia* left at Six and Seven?

Again,

Sophronia chuses rather to commit
Self-murder, than by violence to submit
Her ventur'd Honour to th' injurious Trust
Of the Eye-sparkling Tyrant's furious Lust;
What means *Sophronia*? Dare her Conscience frame
To act a Sin, but to prevent a Shame?

V. *Lúcia*, a Virgin of exquisite Beauty, was sought unto with vehement Sollicitations by a powerful Lord, who having Authority in his Hands, sent Messengers to seize on this innocent Lamb; whilst they were at the Gate, threatening to kill her, and set all on Fire if she was not delivered into their Hands; the Virgin came forth, *What is it, said she, you demand?* I beseech you tell me whether there be any Thing in my Power to purchase your Lord and Master's Love; Yes, answered they in a flouting Manner, *your Eyes have gain'd him, nor can he ever have any rest till he enjoy them;* Well go then, said she, *only suffer me to go to my Chamber and I will give you Satisfaction in this Point.* The poor Virgin seeing her self between the Hammer and the Anvil, she spake to her Eyes and said, *How my*
Eye

Eyes are you then Guilty? I know the reservedness and simplicity of your Glances; nor have I in that kind any remorse of Conscience; but howsoever it be, you appear to me not innocent enough, since you have kindled Fire in the Heart of a Man whose Hatred I have always more esteemed than his Love, quench then with your Blood the Flames you have raised: Whereupon with a Hand piously cruel, she digged out her Eyes, and sent the torn Relicks imbrued in her Blood to him that sought her, adding, Behold what you love; he seized with horror and astonishment, hastened to hide himself in a Monastery, where he remained the rest of his Days.
Causins Holy Court, p. 106.

VI. *Acciolin* a Tyrant of *Padua* in *Italy*, in 1253, surprized by Treason a little Neighbour City called *Bassian*, in which *Blanch Rubea* was taken with her Sword in Hand, her Husband having been slain fighting valiantly; she was disarmed, and dragged by violence before the Tyrant, who extreamly taken with her Beauty, laboured both by Promises and Threatnings to corrupt her chaste Mind, but finding her not to be overcome this way, he resolved to carry it by plain force; but *Blanch* made shift by some pretence or other to rid her self out of his Hands; and recovering a Window, threw her self thence headlong to the Ground, where she lay weltring in her Blood; she was taken up half dead, carried to a Bed, and carefully looked after; when some Days were passed, and she was perfectly recovered, she was again brought before *Acciolin*, but continued in her chaste Resolution, so the Villian caused her to be bound, and held by certain Grooms the furtherers of his Debaucheries, and notwithstanding all her Resistance he defiled the Body of this excellent Lady; a mortal Grief seized upon her for this execrable Outrage, yet having dissembled it some few Days, she gained leave of her Friends to see the Body of her Husband, being then all putrified; at her Desire the Tomb-Stone was lift-

ed up, and *Blanch* discovering the Body, suddenly fell down upon it, drawing after her the Stay that held up the Stone, by the Fall whereof her Head was so bruised, that Death soon followed, and she was laid in the same Tomb with her beloved Husband.

Camer. Medit. p. 224.

VII. Under this Head may be likewise comprehended the Modesty of some Men and Women, which is generally an Argument of a Soul virtuously inclined, as we may collect from the following Examples ; and we may also pity those whose Fate had been kinder, if their Faces had not been altogether so tender.

Maximilian Emperor of Germany, forbid expressly that his naked Body should be seen after he was dead, he was the Modestest of all Mortals, none of his Servants ever saw him obey the Necessities of Nature, many and but few Physicians his Urine. *Camer. Medit. p. 160.*

VIII. The *Milesian* Virgins were in time past taken with a strange Distemper, of which the Cause could not be found out, for all of them had a desire to die, and a furious longing to strangle themselves ; many finished their Days this way in private ; neither the Tears nor Prayers of their Parents, nor the Consolation of their Friends prevailed any thing ; but being more subtle and witty than those who were set to watch them, they daily thus died by their own Hands ; so it was thought this dreadful Thing came to pass by the express Will of Heaven, and was greater than could be provided against by Human Industry, till by the Advice of a wise Man, the Council published this Proclamation ; That every Virgin which should lay violent Hands upon herself, should, dead as she was, be carried stark naked along the Market-place ; by which Means they were not only restrained from killing themselves, but their Desire of dying was utterly extinguished, a strange Thing, that those who trembled no at Death the most formidable of all Things, should

should yet (through innate Modesty) not be able to endure a wrong and reproach to that Modesty though dead. *Causins Holy Court, p. 42.*

IX. A young Gentlewoman of *Japan* in the *East-Indies*, being on her Knees at the end of the Table, waiting on her Master in the Apartment of the Women, and over-reaching her self to take a Flaggon that stood a little too far from her, she chanced to break Wind backwards, which she was so much ashamed of, that putting her Garment over her Head, she would by no means shew her Face, but with an enraged Violence, taking one of the Nipples of her Breast into her Mouth, she bit it off with such Fury, that she died in the Place. *Mandelloes Travels, p. 190.*

X. In the same Country, 1539. a great Lord, having had an exact Search made for all the young handsome Damsels in his Province, to be disposed into his Lady's Service, amongst the rest there was one whom he was so taken with, that he made her his Concubine; she was the Daughter of a poor Soldier's Widow, who hoping to make some Advantage to her self by her Daughter's Fortune, wrote her a large Letter, wherein she expressed her necessitous Condition, and how she was forced to sue to her for Relief; while the Daughter was reading this Letter, her Lord comes into the Room, and she being ashamed to discover her Mother's Poverty, endeavours to hide the Letter from him, yet could she not convey it away so, but that he perceived it; the disorder he observed in her Countenance, made him suspect something of Design, so that he pressed her to shew him the Letter, but the more importunate he was, the more unwilling was she to satisfy him; and perceiving there was no way to avoid it, she thrust it into her Mouth so hastily, thinking to swallow it down, that it choaked her; this so incensed the Lord, that he commanded her Throat to be cut, whereby he only discovered the Mother's Poverty, and the Daugh-

Chastity, Temperance, and Humility. III

ter's Innocency; he was so moved thereat that he could not forbear Tears, and to make some Demonstration of his Affection to the Deceas'd, he sent for the Mother, who was maintained amongst his other Ladies with all imaginable Respect. *Mandelsloe's Travels, p. 190.*

XI. Temperance and Sobriety, is likewise a very commendable Virtue, whether in Meat or Drink, or other Things; and when one of the *Spartans* was asked, why his Countrymen did use to eat and drink so sparingly, he answered, It is because we had rather consult for others, than that others should do so for us, sharply implying, that Luxurious and Intemperate Men were utterly unfit for Counsel, and that Temperance and Sobriety usually produce wholsom Advice; indeed as all other Virtues are obscured by the Want of this, so the Body and Mind are wonderfully improved by it.

XII. *Augustus Caesar*, the Master of the World, was a Person of a very sparing Diet, and as abstemious in his drinking, he would feed of coarse Bread, and small Fishes, Cheese made of Cows Milk, green Eggs, and the like, he drank but a small Quantity at once, and but thrice at one Supper, his Supper consisted generally of three, and when he desired to exceed, but of 6 Dishes; he delighted most in Rhetian Wine, yet seldom drank in the Day time, but instead of Drink, he took a Sop of Bread in cold Water, or a slice of Cucumber, or a young Lettice-Head, or else some new gathered sharp and tart Apples, that had a kind of a winish Liquor in them; thus lived this great Person after a Fashion that some Coblers and Botchers would be loth to be obliged unto. *Sueton. Hist. p. 102.*

XIII. *Rodolphus* Emperor of *Germany*, did not differ from a private Person in his Habit, and being at *Mentz* he walked out one Morning alone, the Air was cold and piercing, and having observed a Fire in a Baker's Shop, he boldly went in and began to warm himself; but

but the Woman of the House judging of him only by his Apparel, after she had treated him with more than a sufficiency of ill Language, began so to threaten him with scalding Water, that he was constrained to depart; nor was he thus meanly accoutred upon ordinary Days, but even in the great Solemnity, when *Ottacarus*, the King of *Bohemia*, being overcome, was received by him to pay him homage upon his Knees, the King of *Bohemia* came with a gallant and splendid Retinue, his Attendants and their Horses shone with Jewels, Gold and Silk, and when the Emperor was advised by his Nobles to appear in his Imperial Robes, No, said he, *the King of Bohemia hath often laughed at my Grey Coat, and now my Grey Coat shall laugh at him.* Lipsius Monit. p. 357.

XIV. *Alexander* the Great, in his Habit and Apparel, differed very little from a private Person, and when one Day after much Labour and Sweat, he was about to bath himself in the River *Cydnus*, he undressed himself in the sight of his Army, esteeming it a piece of Gallantry to shew that he was content with such Apparel as was cheap, and easily procurable; as he was marching through some Deserts in *Persia*, himself and his Army were in great streights for want of Water, and one of his Soldiers having two of his Sons ready to die for Thirst, searched about and at last found a little Water, with which he filled a Leather Bottle, and so was running with it to his Sons; but by the Way meeting *Alexander*, he filled out the Water in a Dish, and offered it to him, *Alexander* asked him whither he was carrying it? The Man told him, *To his Sons, who were ready to die with Thirst*; but said he, *Pray Sir do you drink it, for if my Sons die I can get more, but if you die we shall not have such another King*; *Alexander* hearing this, gave him the Water again, and bid him carry it to his Sons; at another time being in the like streights in the Deserts of *Arabia*, one of his Soldiers by chance found some muddy Water,

Water, wherewith one of them filling his Helmet ran with it to *Alexander* ; who took it and thanked him for his diligence, but poured the Water upon the Ground, though he was exceeding Thirsty, saying, If I alone should drink, it would make my Soldiers languish ; they seeing his Temperance, encouraged themselves by his Example, and marched forward. *Quintus Curtius.*

XV. Mr. *Hollingsfeld* writes, that he knew an old Man, who told him of the former times in *England*, and affirmed, That if the Master of the House had a Mattriss, a Flock-Bed, and a Sack of Chaff to rest his Head on, he thought himself as well lodged as the Lord of the Town. For ordinarily they lay upon Straw Pallets covered with Canvass, and a round Log of Wood under their Heads instead of a Bolster, saying that soft Pillars were fit only for Women in Child-bed ; and in a good Farmers House, it was rare to find four pieces of Pewter ; and it was counted a great Matter that a Farmer should shew five Shillings, or a Noble together in Silver. *Clark's Mirrour, p. 1.*

XVI. Let us next remark the Affability and Humility of several Persons, and certainly the greatest Examples of Courtesy and Humility have been found amongst them that have been truly Great, and of the best Merit, according to the Advice of the Comedian.

When Fortune doth us most carefs,

And higher still advance ;

Then should we most our selves suppress,

As subject unto chance.

XVII. Upon the Death of Pope *Paul* the Third, the Cardinals being divided about the Election, the Imperial Party which was the greatest, gave their Votes for Cardinal *Pool*, an Englishman, which being told him, he wished them to chuse one that might be most for the Glory of God, and the good of the Church ; upon this stop, some that were no Friends to *Pool*, and perhaps expected the Place themselves if he were put off, laid many Things to his Charge, and amongst o-
ther

thers, that he was not without suspicion of *Lutheranism*, nor without blemish of Incontinence; but he cleared himself so handsomly, that he was now more importuned to take the Place than before, so one Night the Cardinals came to him being in Bed, and told him they came to adore him, which is a Circumstance of the new Pope's Honour, but he being awakened out of his Sleep, and acquainted with it, made answer, *That this was not a Work of Darknes, and therefore required them to forbear till next Day, and then to do as God should put into their Minds.* The Italian Cardinals attributing his Humility to a kind of stupidity and sloth, looked no more after him, but the next Day chose Cardinal *Montanus* Pope, who was named *Julius* the Third. I have read of many that would have been Pope, but could not; I write this Man one that could have been Pope, but would not. *Loyd's State Worthies.*

XVIII Among other Virtues of the Lord *Cromwell* aforementioned, his Humility was admirable, of which the following Relation is one Instance. On a time as he was riding in his Coach with Arch-Bishop *Cranmer* through *Cheapside*, he espied a poor Woman of *Hounslow*, to whom he was indebted for certain old Reckonings to the Value of forty Shillings, he caused her to be called, and questioning with her what her Name was, and where she lived, and asking whether he was not indebted to her, she said, Yes, but that she never durst call upon him for it, tho' now she stood in great need of it; he thereupon sent her to his House, and when he came from Court, did not only discharge his Debt but gave her a yearly Pension of four Pounds, and a Livery every Year after, so long as she lived. *Clark's Lives, p. 21.*

XIX. In the Reign of *Theodosius* the Emperor, there happened a great Tumult in *Theſſalonica*, a rich and populous City of *Macedonia*, against the Magistrates and Governor, and their Fury grew so great that they

flew

slew them, which when *Theodosius* understood he was so
 incensed against them, that he caused his Soldiers to put
 ten Thousand of the common People to Death, mak-
 ing no difference between the Guilty and Innocent;
 St. *Ambrose* hearing of it, when the Emperor came to
 the Church, as his Manner was, he set himself at the
 Church-Door, and that his Repentance might be as
 publick as his Offence, he told the Emperor that he
 should not enter there; making a learned Oration to
 him, wherein he opened his Fault, and then Excom-
 municated him; all which the Emperor heard with
 great Patience, and returning to his Palace, he con-
 tinued there eight Months before he was absolved,
 at the end whereof he said to one about him, *Truly I*
will go and see what Penance my Pastor will lay upon
me for my Offence; and so he went to the Church-
 Door where St. *Ambrose* was, and intreated him to
 absolve him; *But what Repentance have you shewed,* said
 the Bishop, *for so heinous an Offence? and with what*
Salve have you healed so mortal a Wound? *Yea,* said the
 Emperor, *are to instruct and shew me what I am to do,*
and you shall see I will accomplish what you shall prescribe:
 The Bishop seeing the Emperor's Mildness and Humility,
 and judging it sufficient Penance that he had been so long
 Excommunicated, courteously replied, *Your Penance*
Theodosius shall be this; that seeing in your hasty Fury
you committed such an horrid Murder, you shall presently
establish a Law, that no Man whom you shall adjudge to die,
shall be executed within thirty Days after you have pro-
nounced the Sentence; at the end of which time you shall either
ratify, or disanul your Sentence, as you shall see Cause.
 The Emperor immediately caused this Law to be pro-
 claimed; which he ever after observed, and whereof
 much good ensued; and so being absolved, he came
 into the Church, prayed, and received the Sacrament,
 and ever after loved St. *Ambrose* very dearly, and used
 his Counsel in many Matters, and for his Company's
 sake,

fake, he continued in Millian the remainder of his Life. *Clark's Lives*, p. 20.

XX. After what manner Humility and Compassion doth sometimes meet with unexpected Rewards, methinks is prettily represented by *Ursinus Velius*, in the following Verses.

A Fisher angling in a Brook,
With a strong Line, and baited Hook !
When he for his wish'd Prey did pull,
It happen'd he brought up a Skull
Of one before drown'd ; which imprest
A pious Motion in his Breast ;
Thinks he, since I such leisure have,
Upon it I'll bestow a Grave,
For what did unto it befall,
May chance to any of us all.
He takes it up, wraps it in his Coat,
And bears it to a Place remote
To bury it, and then digs deep,
Because the Earth it safe should keep.
And lo ! in digging he espies,
Where a great heap of Treasure lies,
For Heaven does never prove ingrate,
To such as are Commiserate.

XXI. *Alphonfus* King of *Arragon*, as he passed thro' *Campania*, lighted upon a Muleteer, whose Mule overladen with Corn stuck in the Mire, nor was he able with all his Strength to deliver her thence, the Muleteer beseeched all that passed by to help him but in vain ; at last the King himself dismounts from his Horse, and was so good an help to the poor Man that he freed his Beast ; when he knew it was the King, falling on his Knees, he begged his Pardon, the King with courteous Words dismiss him ; this may seem a Thing of small moment, yet hereby several People of *Campania* became reconciled to the King. This same Prince being informed by his Vice-Roy at *Naples*, that in his Absence one of those twomighty Ships which
he

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he had built, and which seemed like Mountains, by the negligence of the Seamen had taken Fire, and was burnt down; he told the Messenger, *That he well knew that Ship, though Great and Magnificent, would yet after some Tears be corrupted, or perish by some Accident or other, and that therefore the Vice-Roy if he were wise would bear that Misfortune with an equal Mind, as he himself did.* By this may be discovered the Humility and Patience of this great Personage, which are both excellent Accomplishments, especially when improved so far, as to repress our Passions against injurious Provocations, and under great Losses and Injuries received, in bearing patiently Reproofs from Inferiors, and in supporting Men in the midst of the most exquisite Torments and Hardships, of all which we have divers Instances in History, and shall relate some of each particular.

XXII. *Philip King of Macedon, had one Nicanor, that went about railing against him; his Courtiers persuaded him to punish him severely for it, to whom Philip answered, Nicanor is none of the worst of my Subjects, I must rather therefore observe and see whether I have not committed any Evil whereby I have given him Cause to speak so evil of me.* And making Enquiry, he found there was a certain poor Man who had deserved well of him, to whom he had never given a Reward, so he made him large Satisfaction, and the poor Man did every where extol his Goodness and Bounty; then said Philip to his Attendants, *You see my Friends, it is in our own Power either to be spoken well or ill of.* The *Peleponefians*, who had received many and great Favours from King Philip yet hated him, spoke evil of him, and when he came to the Olympic Games hissed at him; his Friends stirred him up to Revenge, but he mildly answered them, saying, *if they do thus when I do them good, what would they I do if I should do them hurt.* At another time the *Athenians* sending Ambassadors to request some Favours of him, he

he entertained them courteously, and granted their Requests, asking if there were any Thing else wherein he might gratify the *Athenians*, to which one of them answered, *Yes truly, if thou wilt hang thy self.* This exceedingly enraged *Philip's* Courtiers; but he without being moved sent them away courteously, only bidding them tell the *Athenians*, *That they who spake such Things, were far weaker than those who could bear, and bear them patiently.* He used to say, *That he was beholden to the Athenian Orators, who by their Reproaches made him better, whilst he was forced by his Actions to confute their Slanders, and make them Liars.* As King *Philip* besieged the City of *Meton*, and was walking about to view the Walls, one shot an Arrow at him, whereby he put out his right Eye, which yet he took so patiently, that when the Citizens a few Days after sent out to treat with him about the Surrender, he gave them honourable Terms, and after they had put the City into his Hands, took no Revenge on them for the loss of his Eye. In one Battle having taken a considerable Number of Prisoners, he was himself in Person to see them sold; as he sat in his Chair, his Cloaths were turned up, tucked up higher than was decent or seemly, when one of the Prisoners, who was upon sale, cried out unto him; *Good my Lord, I beseech you pardon me, and suffer me not to be sold amongst the rest, for I am a Friend of yours, and so I was to your Father before you. I pray thee good Fellow,* said *Philip*, *whence grew this great Friendship between us, and how comes it about?* Sir, said the Prisoner, *I would gladly give you an Account of that privately in your Ear;* then *Philip* commanded he should be brought unto him, who thus whispered in his Ear, *Sir, I pray you let down your Mantle a little lower before, for sitting thus in the Posture as you do, you discover that which is not meet to be seen;* hereupon *Philip* spake aloud to his Officers, *Let this Man,* said he, *be set at Liberty, for in truth he is one of our good Friends, and wisheth us well, though I*

either

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either knew it not before, or at least had forgotten it. A poor old Woman one time desired him to take notice of her Cause, and when she had often interrupted him with her Clamours, the King at last told her he was not at leisure to hear her, No, said she, *then be not at leisure to be King.* Philip for some time considered of the Speech, and then he heard both her and others that came with Complaints to him. *Plutarch's Morals.*

XXIII. *Casimer* King of Poland, intending to divert himself, called a Knight, one of his Domestick Servants, to him, inviting him to play with him at Dice; they did so, and Fortune was favourable one while to one, and then to the other, so that it being grown far in the Night, it was agreed to set the whole Sum in Controversy upon one single cast of the Dice: *Casimer* proved to be more fortunate, and drew all the Money to him; the Knight displeased, and incensed at his bad Fortune, in the heat of his Impatience falls upon the King, and with his Fist strikes him over the Mouth. It is a capital Crime for the Servant to strike his Lord, and much more his Prince; all present were enraged at this unsufferable Action, yet he escaped by the benefit of the Night, though not so but that he was seized in the Morning, brought back, and set in the Presence of *Casimer* to receive his Sentence; he having well weighed the Matter, brake into this wise Speech, *My Friends, this Man is less guilty than my self, nay, whatever is ill done, is on my part; Heat, and sudden Passion, which sometimes oversways even Wise Men, did transport him, and moved both his Mind and Hand to do as he did. But why did I give the Cause? Why unmindful of my Place and Dignity, did I play with him as my Equal? And therefore, says he to the Knight, take not only my Pardon, but my Thanks too, for by a profitable Correction thou hast taught me, that hereafter I should do nothing which is unworthy of a Prince, but retain my self in the just Limits of decency and gravity; having said this, he freely dismissed him. Lipsius Monit.*

XXIV. Such

XXIV. Such has been the invincible Patience of some Men, that the Strength of their Minds hath prevailed over the Weakness of their Flesh, enduring as much as if it had been Brass, or something more insensible. Of such a Temper *Janus Anceps*, a wicked Person, seemed to be, who dwelt in a lone House by the High way side, without the East Gate of *Copenhagen* in *Denmark*; this Man in the Night had murdered divers Persons, and knocked them on the Head with an Ax, at last he was discovered, taken and condemned to a terrible Death; he was driven upon a Sledge through the City, he had pieces of Flesh plucked off from his Body with burning Pincers; his Legs and Arms were broken, his Tongue was pulled out of his Mouth, Thongs of his Skin were cut out of his Back, his Breast was opened by the speedy Hand of the Executioner, his Heart was pulled out and thrown at his Face; all this the stout hearted Man bore with an invincible Courage; and when his Heart lay panting by his Side, in the midst of such Torments as he yet underwent, he moved his Head, and looked upon the Bystanders with a frowning Aspect, and seemed with Curiosity to contemplate his own Heart, till such time as his Head was cut off. *Bartholin Anat.*

XXV. *William Collingborn*, Esq; being condemned for making this Rhime on King *Richard* the Third.

The Cat, the Rat, and Lovel the Dog,

Rule all England under a Hog;

Alluding to *Catesby*, *Ratcliff*, and *Lovel*, the three great Favourites of *Richard*, in whose Arms there was pictured a Hog; the poor Gentleman was put to a most cruel Death, for being hanged and cut down alive, his Bowels ript up, and cast into the Fire, when the Executioner put his Hand into the Bulk of his Body to pull out his Heart, he said, *Lord Jesus! yet more Trouble*, and so died to the great Sorrow of much People. *Fabian's Chron.* p. 519.

XXVI. When

XXVI. When we were come within sight of *Buda* in *Hungary*, (saith *Busbequius*) there came by the Command of the *Turkish* Bassa, some of his Family to meet us, with divers great Officers ; but in the first place a Troop of young Men on Horseback made us turn our Eyes to them, because of the Novelty of their Equipage, which was thus ; upon their bare Heads, most of which were shaven, they had cut a long Line in the Skin, in which Wound they had stuck Feathers of all kinds, and they were dewed with Drops of Blood, yet dissembling the Pain, they rid with as much Mirth and Chearfulness as if they had been void of all Sense ; just before me, there walked some on Foot ; one of these went with his naked Arms on his Side, in each of which he carried a Knife, which he had thrust through his Arms just above the Elbow ; another walked naked from his Nave upward, with the Skin of both his Loins so cut above and below that he carried a Club which stuck therein as if it had hung at his Girdle ; another had fastned a Horseshoe with divers Nails upon the Crown of his Head, but that was done a long while, the Nails being so grown in the Flesh, that the Shoe was made fast ; in this Pomp we entred *Buda*, and were brought into the Bassa's Palace, in the Court of which stood these generous contemnners of Pain ; as I chanced to cast my Eye that way, *What think you of these Men, said the Bassa ; Well enough, said I, but that they use their Flesh in such a manner as I would not use my Cloaths, being desirous to keep them whole.* The Bassa smiled at this Answer, and dismissed us. *Busbequius Epist. p. 226.*

XXVII. There is a notable Example of Tolerance, which happened in our Times in a certain *Burgundian*, who was the Murderer of the Prince of *Orange* ; this Man, though he was scourged with Rods of Iron, tho' his Flesh was torn off with red hot burning Pincers, yet he gave not so much as a single Sigh or Groan, nay, further, when part of a broken Scaffold fell

the Head of one that stood by a Spectator, this burned Villain in the midst of all his Torments laughed at the Accident; although not long before, the same Man had wept, when he saw the Curls of his Hair cut off. *Wanly Hist. Man, p. 206.*

XXVIII. Eminent was the Example of *Hieronimus Clytiatus*, a Citizen of *Millain*, who was one of those four that did assassinate *Galeacius Sforza*, Duke of *Millain*; being taken he was thrust into Prison, and put to bitter Tortures; now although he was not above 22 Years of Age, and of such a delicacy and softness in his Habit of Body, that it was more like to that of a Virgin than a Man; tho' he was never accustomed to the bearing of Arms, by which it is usual for Men to acquire Vigour and Strength, yet being fastened to that Rope upon which he was tormented, he seemed as if he sat upon a Tribunal, and free from any Expression of Grief, with a clear Voice, and an undaunted Mind, he commended the Exploit of himself and his Companions; nor did ever shew the least sign of Repentance; in the times of the intermissions of his Torments, both in Prose and Verse, he celebrated the Praises of his Confederates; being at last brought to the Place of Execution, beholding *Carolus* and *Francion*, two of his Associates, to stand as if they were almost dead for Fear, he exhorted them to be couragious, and requested the Executioners that they would begin with him, that his Fellow-Sufferers might learn Patience by his Example; so being laid naked upon the Hurdle, and his Feet and Arms fast bound down to it, when others that stood by were terrified with the shew and horror of that Death that was prepared for him, he extolled the gallantry of their Action, and appeared unconcerned yea, when by the Executioner's Knife he was cut from the Shoulder to the middle of the Breast, he neither changed his Countenance, nor his Voice; but with a Prayer to God he ended his Life. *Fulgo. Ex*

CHAP. IV.

The tremendous Consequences of Hatred, Revenge, and Ingratitude; displayed in many memorable Histories.

Hitherto we have discovered only the light side of the Cloud, by shewing the extraordinary Effects of Love, Friendship, Magnanimity, Courage, Fidelity, Chastity, Temperance, and Humility. Let us now consider the dreadful Consequences of the contrary Vices, that is, Hatred, Revenge, and Ingratitude. I shall observe the same Method as in the former, and insist first, on the extream Hatred of some Persons toward others; for as amongst the kinds of living Creatures, there are certain Enmities and Dissensions whereof there is no apparent Reason to be given; as of that betwixt the Spider and the Serpent, the Ant and Weasel, and the like; so amongst Men, implacable Hatreds are conceived many times upon undiscernable, but most times upon unjustifiable Grounds.

I. *Timon the Athenian*, had the Surname of Man-hater; he was once very rich, but through his Liberality and over great Bounty he was reduced to extream Poverty; in which Condition he had large Experience of the Malice and Ingratitude of such as he had formerly been helpful to; so he fell into a vehement hatred of all Mankind, he was glad of their Misfortunes, and promoted the ruin of all Men, as far as he might with his own safety; when the People in honour of *Alcibiades* attended on him home, as they used when he had obtained a Cause, *Timon* would not, as he went to others, turn aside out of the Way, but would meet him on purpose, and use to say to him, *Go on my Son and prosper, for thou shalt one Day*
 P 2. *plague*

plague all these People with some signal Calamity, which accordingly happened some Years after ; he built him an House in the Fields, that he might shun the converse of Men ; he admitted to him only one *Apemantus*, a Person much of his own Humour, and he saying to him, *Is not this a fine Supper ? It would, said he, be much better if thou wert absent.* This *Timon* gave order his Sepulchre should be placed behind a Dunghill, and this to be his Epitaph.

Hic sum post vitam miseramq; inopemq; sepultus

Nomen non queras. Dii te Lector male perdant.

Here now I lie after my wretched Fall,

Ask not my Name, the Gods confound you all.

II. *Hyppolitus* was also of the same Complexion, as he exprelles himself in *Euripides*, and *Seneca* to this purpose.

——— I hate, flie, curse, detest them all,

Call't Reason, Nature, Madness, as you please,

In a true hatred of them there's some ease.

First shall the Water kindly dwell with Fire,

Dread Gulphs shall be the Mariners desire,

Out of the West shall be the break of Day,

And cruel Wolves with tender Lambkins play,

Before a Woman gain my conquer'd Mind,

To quit his Hatred, and to grow more kind.

III. *Gualter* Earl of *Brenne*, married the eldest Daughter of *Tancred*, King of *Sicily*, and as Heir of the Kingdom, went out with four hundred Horse to take possession thereof ; by the help of these, and a marvellous Felicity, he had recovered a great part of it ; but at last he was overcome, and taken Prisoner by *Theobaldus Germanus* at the City *Sarna* ; upon the third Day after, the Conqueror offered him his Liberty, and Restoration to his Kingdom, upon Condition he would confirm to *Theobaldus* what he was possessed of therein ; but he, in an unconceivable hatred to him that had made him his Prisoner, replied, That he should ever

scorn

scorn to receive these, or greater Offers, from so base a Hand as his; *Theobaldus* had Reason to resent this Affront; and therefore told him, he would make him repent his so great Insolence; at which *Gualter* inflamed with a great Fury, tore his Cloaths, and broke the Swathings and Ligatures of his Wounds, crying out, That he would live no longer, since he was fallen into the Hands of such a Man that treated him with Threats; upon which he torn open his Wounds, and thrust his own Hands into his Bowels; and after that resolvedly refusing all Food, and ways of Cure, he forcibly drove out his furious Soul from his Body; and left only one Daughter behind him, who might have been happier had she not had a Beast to her Father. *Fulgosus*, p. 1182.

IV. The Passion of Hatred, Malice, Anger, Wrath, and Envy, is a very dangerous Disease wherever it prevails, and like the mischievous evil Spirit in the Gospel, casts us into all kind of Dangers, and frequently hurries us into the Chambers of Death it self.

V. *Charles VI.* King of *France*, being highly displeased with the Duke of *Britain*, upon some suspicions of him was so bent upon Revenge, that his Passion suffered him not to eat or sleep; he would not hear the Duke's Ambassadors that came to declare his Innocency; but in the midst of Summer he set forth out of the City with his Forces, about high Noon in a hot sultry Day with a light Hat on his Head, contrary to the Advice of his Commanders and Physicians; he leaped upon his Horse, and bid them follow him that loved him; he had scarce gone a Mile from the City when his Mind was distracted, and he in a Fury drew his Sword, slew some, and wounded others that attended him, till being weary, and spent with thus laying about him, he fell from his Horse; he was taken up, and carried back in the Arms of Men into the City for dead; where after many Days, when at

first he neither knew himself, nor any about him, he began by degrees to recover, but his Mind was not so well restored, but that he had some symptoms of a Relapse; and at several Intervals discovered his Distemper, so that the Government of the Kingdom was committed to his Uncles. *Zuinglius.*

VI. *Amurath* the second Emperor of the *Turks*, having long besieged the City of *Croia* in *Hungary*, in vain, and unable either by Force or Flattery to bring the valiant *Scanderbeg* to Terms, and being angry that his Presents and Propositions were refused, he resolved to make a terrible Assault from all Quarters; but this by the Courage of the Christian Soldiers, proving a greater Loss to him than any before, not being able to behold the endless slaughter of his Men, he gave over the Assault, and returned into his Camp half frantick, or distracted; he sat down in his Tent all that Day, full of melancholly Passions; sometimes violently plucking his hoary Beard, and white Locks, complaining of his hard and disastrous Fortune, that he had lived so long to see those Days of Disgrace, wherein all his former Glory, and triumphant Victories, were obscured by this one base Town; his *Bassa's* by long Discourses sought to comfort him, but dark and heavy Conceits had so overwhelmed the melancholly old Tyrant, that nothing could content his enraged Mind, or revive his dying Spirits; so that the little remainder of natural Heat which was left in his aged Body, was now oppress'd, and he became sick for pure Grief; and feeling his Sickness daily to encrease, lying upon a Pallet in his Pavillion, he sadly complained to his *Bassa's*, That the Destinies had blemished all the former Course of his Life with such an obscure Death, that he who had so often resisted the Fury of the Hungarians, and almost brought to nought the Pride of the Græcians, together with their Name, should now be forced to give up the Ghost, under the Walls of an obscure Castle, and that in the sight of his contemptible Enemy;

my ; shortly after became speechless, and striving with the Pangs of Death half a Day, he then expired, in 1450. *Turk Hist. p. 330*

VII. Let us next consider that unnatural Hatred which has been found among the nearest Relations ; and first, of the Hatred of Husbands to their Wives ; for there are some brutish and evil natured Men, who by pretences of Generosity, Love, and Virtue, inveigle the Hearts of poor innocent Virgins, till they are become the Masters of their Fortunes and Honour, which done Death it self is more desirable than that Bitterness and Indignity they are wont to treat them with.

VIII. *Amalasuntha* had married *Theodabitus*, and thereby made him her Husband, and King of the *Goths* at the same time, but upon Condition, That he should take and Oath that he would rest contented with the Title of a King, and leave all Matters of Government to her sole dispose ; no sooner was he accepted King but he forgot his Wife and Benefactress, he recalled her Enemies from Banishment, and put many of her Friends and Relations to Death ; he banish'd her into an Island, and set a strong Guard upon her ; at last he thought himself not sufficiently safe so long as *Amalasuntha* was alive, and dispatched several of his wicked Instruments to the Place of her Exile, with order to put her to Death, who finding her in a Bath, strangled her there. *Zuinglius Theat.*

IX *Arfinoe*, the Widow of *Lyfimachus*, was afterward married to her own Brother *Ptolomy* (according to the Custom of that Country) she received him into her City *Cassandra* ; but he seizing upon the Castle slew her two Sons which she had by *Lyfimachus*, one sixteen Years old, and the other but three, and in his Mother's Arms ; at which she rending her Cloaths, and tearing her Hair, was by his Command haled out of the Gates of the City, with two Servants only to attend her, and sent into Banishment to the Isle of *Samoithracia* ; but shortly after this barbarous Wretch

was overthrown in a Battel against the Gauls, and himself being taken, was by them torn in pieces. *Arch-Bishop Usher's Annals.*

X. Some Wives have likewise been unnatural in their Hated to their Husbands, and have not only tormented the Lives, but hastened the Deaths of their too indulgent Husbands. We read that *Albovinus*, King of the *Lumbards*, having slain the King of the *Gepide*, made a drinking Cup of his Skull; *Rosamond* the Daughter of that King he had taken to Wife, and being one Day merry at *Verona*, he forced her to drink out of that detested Cup; which she so stomached, that she promised *Helmickild* a Courtier, if he would aid her in killing the King, she would give him both herself and the Kingdom of *Lombardy*. This he consented to and performed; after which they were both so hated that they were constrained to fly to *Ravenna*, unto the Protection of *Longinus*, who persuaded her to dispatch *Helmickild* out of the way, and to take him for her Husband, to which she willingly agreed. *Helmickild* coming out of the Bath called for Drink, and she gave him a strong Poyson; when he had drunk half of it, and found by the strong Operation how the Matter went, he compelled her to drink the rest, and so both died together. *Heylin's Cosmog.* p. 64.

XI. *John*, Grand-Child to *Robert* King of *Naples*, succeeded her Grand-Father in the Kingdoms of *Naples* and *Sicily*, 1343. A Woman beautiful, and of rare Endowments. She was first married to her Cousin *Andrew*, a Prince of Royal Extraction, and of a sweet and loving Disposition; but he being not able to satisfy her Wantonness, she kept Company with lewd Persons; at last she grew weary of him, complaining of his Insufficiency, and caused him to be strangled upon a Beam in the Night-time in the City of *Aversa*, and then threw his Body into a Garden, where it lay some Days unburied. It is said, that this *Andrew*



drew on a Day coming into the Queen's Chamber, and finding her twisting a thick String of Silk and Silver, demanded for what Purpose she made it; she answered, To hang you in; which he then little believed, the rather because those who intend such Mischief, use not to speak of it beforehand, but it seems she was as good as her Word. *Fuller's Holy State*, p. 348.

XII. *Alexander* the Great, determined to invade the *Persia*, where he knew *Spiramenes* had revolted, and had drawn divers others into his Rebellion, and overthrown some of *Alexander's* Captains. The Wife of *Spiramenes*, upon whom he extremely doted, when by her feminine Flatteries she was not able to persuade her Husband to make Trial of the Victors Clemency, and endeavour to appease *Alexander* whom he could not escape, she set upon him intoxicated with Wine and Sleep, and with a Sword concealed under her Garments cut off his Head, delivering it to a Servant who was accessary thereunto, and with him only in her Company with her Garments besprinkled with

Blood, she went to *Alexander's* Camp, and sent Word there was one to inform him of that he was concerned to know; when she was admitted she shewed the Head of *Spiramenēs* wrapt in a Garment; the King thought it was a considerable piece of Service that a Traytor was dispatched, yet had a horror of the Fact that she should insnare his Life who was her Husband, and Parent of the Children they had betwixt them, so that the Wickedness of the Fact over-weighed any pretended Merit from himself, so he sent her Word, *That she must forthwith depart his Camp, lest she should infect the Greeks with the Barbarity of her Example.* Wanly Hist. p. 374.

XIII. The noble *Pittacus*, famous for his Valour, Wisdom, and Justice, feasted upon a Time certain of his Friends; his Wife coming in at the midst of Dinner, being angry at something else, overthrew the Table, and tumbled all the Provision underfoot; now when his Guests were wonderfully dismayed, *Pittacus* undisturbed at the Matter, turned to them and said; *There is not one of us all but he hath his Cross, and one Thing or other wherewith to exercise his Patience, and for my own part this is the only Thing that checketh my Felicity, for were it not for this Shrew my Wife, I were the happiest Man in the World; So that of me these Verses may verified;*

This Man, who while he walks the Street,

Or publick Place, is happy thought;

No sooner sets in House his Feet,

But wo is him, and not for nought,

His Wife him rules, and that's a sight,

She scolds, she fights from Noon to Night.

Hear likewise what *Mr. Francis Quarles* says of this Matter, describing a loving Husband and Wife.

They were so one, that none could justly say,

Which of them rul'd, or whether did obey;

He rul'd, because she would obey; yet she,

In so obeying, rul'd as well as he

What

What lik'd him best it need no other Cause
To like her too, but only his Applause.

But on the contrary,

Ill thrives that hapless Family that shews
A Cock that's silent, and a Hen that Crows ;
I know not which live more unnatural Lives,
Obeying Husbands, or commanding Wives.

XIV. We are next to consider the rigorous Severities of some Parents to their Children, and what unnatural Hatred others have shewed toward them ; for though every Thing by a natural Instinct preserves itself in its own Being, and the Monsters of the Sea draw out the Breast, and give suck to their young ones ; yet the extraordinary Severities of some Parents to their Children, may assure us that there are greater Monsters upon the Land than in the Bottom of the Deep.

XV. *Artaxerxes*, King of *Persia*, had fifty Sons by several Concubines ; one called *Darius* he made King in his Life-time, contrary to the Custom of that Nation, who soliciting his Father to give him *Aspatia* his beautiful Concubine, and being denied, he stirred up the rest of his Brothers to join with him in a Conspiracy against the old King ; it was not carried so privately, but that the Design came to *Artaxerxes* Ear, who was so incensed, that casting off all Humanity, as well as Fatherly Affection, nor contented with Prisons or Exile, he caused them all at once to be put to Death ; and thus by his own Hand he brought a woful depolation into his House, which was lately replenished by so numerous an Offspring. *Sabel. Exem. p. 132.*

XVI. *Ptolomy Phiscon*, having fetched his Eldest Son out of *Cyrene*, he put him to Death, lest the *Alexandrins* should set him up King ; whereupon the People pluck'd down his Statue, and his Images. And *Ptolomy* supposing that this was done by the Instigation of his Sister and Wife *Cleopatra* ; and not knowing how to be revenged any other way, he commanded

his

his Son *Memphitis* (an ingenious and hopeful Child, whom he had by her) to be slain before his Eyes, and cutting off his Head, Hands and Feet, put them into a Chest close covered with a Soldier's Coat, and sent it for a Present to *Cleopatra*, at the Festival of her Nativity when she was in the height of her Jollity; this was a grievous Spectacle, not to the Queen only, but to the whole City, and struck such a damp upon their merry Meeting, that the Court was overcast with Sadness; and the Nobles turning their Festival into a Funeral, shewed the mangled Limbs to the People, to let them see what they were to expect from their King, who had thus murdered his own Child. *Arch Bishop Usber's Annal*, p. 494.

XVII. In the Reign of Queen Mary, *Julius Palmer* a Religious Man, and afterward a Martyr for the Protestant Profession, being driven from *Reading* in *Barkshire* where he taught School, went to *Evesham* where his Mother dwelt, hoping to obtain a Legacy which his Father had left him. His Mother hearing the Occasion of his coming, when upon his Knees he asked her Blessing, she said, *Thou shalt have Christ's Curse and mine where-ever thou goest*; he being amazed at this heavy Greeting, paused a while and then said, *Oh Mother, your Curse you may give me, which God knows I never deserved, but God's Curse you cannot give me, for he hath already blessed me*; Nay, said she, *thou wentest out of God's Blessing, when thou wast banished out of Oxford for an Heretick, and now for the like Knavery art driven out of Reading*: Alas, Mother, said he, *you are misinformed, I resigned my Places of my own accord*; and an Heretick I am none, for I stand not stubbornly against any Truth, but defend it to my power; Well, said she, *I am sure thou dost not believe as thy Father did, and as I do, nor as our Fore-fathers did, but as thou art taught by the new Law in King Edward's Days, which is damnable Heresy*; Indeed, said he, *I do so believe, but it is not Heresy, but the Truth, and not new, but as ancient as Christ*
and

and his Apostles ; Well, said she, get thee out of my House and Sight, and never take me for thy Mother more ; as for Money, I have none for thee, thy Father bequeathed no Legacies to Hereticks ; Faggots I have to burn thee, and more thou gettest not at my Hands. Mr. Palmer, for her Cursings returned Blessings and Prayers for her, and weeping abundantly departed ; this so mollified her hard Heart, that she threw an Angel after him, saying, *Take that to keep thee a true Man.* Book Martyrs, vol. 3.

XVIII. In 1568. at *Abidos* in *Saxony*, there lived a Father who had two Sons, the one brought up to Husbandry, the other in Merchandize, both very dutilful and thriving ; the Merchant traded to *Lubeck*, where in a few Years he got an Estate, and falling sick made his Will, wherein he bequeathed to his Brother 500 *l.* and to his Father 10, and some few Hours after he died ; before his Death he sent for his Brother to come in Person and receive those Legacies ; the Father not knowing how Things were disposed of, dispatched his other Son with all speed to *Lubeck*, being more covetous after what his Son had left him, than sorrowful for his Death, though he were a young Man of great Expectation ; the surviving Son, who was the Younger, arrived at the the City, and having first deplored the Death of his Brother, he takes a Copy of the Will, and receives all the Money, and with this new Stock he joyfully returns into his own Country, where at his arrival he was gladly welcomed by his Father and Mother, who were overjoyed to behold the Bags he had brought ; but when by the reading of the Will they saw how the Money was disposed of, and that so little came to their share, they began bitterly to curse the dead Son, and then barbarously to rail on the living, outfacing him that he had changed the Will, by altering the old, and forging a new one ; which the innocent Youth denying, and excusing himself by telling them that the Original was upon Record, and by that they might be fully satisfied ;

yet

yet all would give them no satisfaction till very Weariness made them give over their heavy Cursing. The Son offered them the whole to dispose freely of it at their Pleasure, which they churlishly refused, and bid him take all, and the Devil give him good with it; which drew Tears from the Son's passionate Eyes, who after asking their Blessing, which they denied, parted sadly from them; he was no sooner gone but they wickedly contrived to get this Money by murdering him that very Night; and when he was innocently asleep in his Bed, they both set violently upon him, stabbing him with Daggers into the Breast; so that with the Agony of the Wounds he opened his Eyes, and espying both his Parents with their Hands imbrued in his Blood, he cried out, *O Gold, to what dost thou not compel Mankind! What Villany dost thou not persuade them to act? For thou causest Parents to sheath their Weapons into the Bowels even of their own Children.* These dying Speeches being uttered with a doleful and shrill Voice, were heard by the Neighbours, who starting out of their Beds, and breaking open the Doors found them in the very Act; for which they were laid in Prison, fettered with heavy Chains. After Condemnation for this horrid Fact; the Morning before the Time appointed for Execution, the Father strangled himself, and the Mother was carried by the Devil out of the Dungeon, and her Body found dead in a stinking Ditch, with her Neck broken asunder. *Beard's Theat. p. 72.*

XIX. In 1551. at *Weiderhausen* in *Germany*, Nov. 20. A cruel Mother inspired by the Devil, shut up all her Doors, and began to murder her four Children in this Manner; she snatched up a sharp Ax, and first set upon her Eldest Son, being but eight Years old, searching him out with a Candle behind an Hog'shead where he had hid himself, and notwithstanding his lamentable Prayers and Complaints, clove his Head in two pieces, and chopped off both his Arms; next she

she killed her Daughter of five Years old in the same manner ; another little Boy of three Years seeing his Mother's madness, hid it self (poor Innocent) behind the Gate, whom as soon as this Tyger espied, she drew out by the Hair of the Head into the Floor, and there cut off his Head ; the Youngest lay crying in the Cradle but half a Year old, him she without all Compassion pluck'd out, and murdered in the same manner ; these Murthers being committed, this Devil incarnate (for surely no Humanity was left in her) to take Punishment of her self for the same, cut her Throat ; and though she lived nine Days after, and confessing her horrid Crimes, died with abundance of Tears, and great Repentance, yet we see how it pleased God to arm her own Hands against her self, as the fittest Executioner of Divine Vengeance. *Beards Theat. p. 225.*

XX. Next, as to undutiful and unnatural Children to their Parents, it is certain, that six hundred Years from the building of *Rome*, the Name or Crime of Parricide, or Killer of their Parents, was not known amongst them ; *Paulus Maleolus* was the first amongst the *Romans* who was known to have killed his Mother, and underwent the Punishment instituted by the Ancients in that Case, That the Parricide should be scourged till the Blood came, and then sown up in a Sack, with a Cock, a Dog, a Viper, and an Ape, and so thrown headlong into the Sea ; but notwithstanding the Severity of Laws against a Crime of this Nature, there are too many Instances of unnatural Children.

XXI. A young Duke of *Gelders*, named *Adolph*, took his Father Duke *Arnold* one Night as he was going to Bed, and led him fifteen Miles on Foot, bare legged in a cold Night, and laid him in a deep Dungeon six Months, where he saw no Light but through a little Hole. The Duke of *Cleve*, whose Sister the old D. had married, made War upon Duke *Adolph*. The Duke

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Duke of *Burgundy* sought to reconcile them, but in vain. In the end the Pope and the Emperor began to stir in the Matter, and the Duke of *Burgundy* under great Curses, was commanded to take the old Duke out of Prison, which he did, the young one not being able to prevent it ; I have often seen them together, (saith *Philip Comines*) in the Duke of *Burgundy's* Chamber, pleading their Cause before a great Assembly, and once I saw the old Man present the Combat to his Son ; the Duke of *Burgundy* being desirous to make an Agreement, offered the young Duke whom he favoured, the Title of Governor of *Gelderland*, with all the Revenues thereof, save a little Town called *Grave* which should remain to the Father, with 3000 Florens, and a yearly Pension of as much more, and the Title of Duke, as was but Reason ; I (saith *Comines*) with others wiser than my self, were appointed to make Report of these Conditions to the young Duke, who answered us, *That he had rather throw his Father headlong into a Well, and himself after him, than agree to such an Appointment, alledging, That his Father had been Duke Forty-four Years, and it was now time for him to govern.* Notwithstanding, he said, *he would agree to give him a yearly Pension of three thousand Florens, upon Condition he should depart the Country as a banish'd Man, never to return ;* and such other lewd Speeches he used. Soon after, the young Duke in disguise left the Duke of *Burgundy's* Court, to repair to his own Country, but as he ferried over the Water near *Namur*, he paid a Guelidon for his Passage ; a Priest there present began to suspect him for his Liberality, and soon after knew him, so he was taken and led to *Namur*, where he remained a Prisoner till the Duke of *Burgundy's* Death ; after which, by the Men of *Gaunt* he was set at liberty, and carried before *Tournay*, where being weakly accompanied he was slain in a skirmish, in revenge of his Impiety toward his Father. *Philip de Comines,*
p. 105.

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XXII. *Martin Luther* reports of his own Knowledge, that a young Man a Locksmith growing debauched, was so unnatural as to murder his own Father and Mother with a Hammer to get their Estate ; after which cruel Deed, he went to a Shoemaker, and bought a pair of new Shoes, leaving his old behind him, to be (by Divine Providence) his Accusers ; for after an Hour or two, the slain Bodies being found by the Magistrate, and Inquisition made for the Murderer, there being not the least suspicion of him, because he seemed to make so great Lamentation thereat ; God who knows the Secrets of the Heart, discovered his Hypocrisy, for the Shoemaker observing some Blood on his old Shoes, made a Discovery thereof, which caused first some doubting, and then the Examination of the young Man, who being confounded with the horror of the Fact, confessed the same, for which he was justly Executed. *Beards Theat. p. 224.*

XXIII. *Scander King of Georgia in Persia*, (saith Mr. Herbert) had by his Lady three hopeful Sons, *Scander-can*, *Trebeg*, and *Constandel*, all born Christians, but for Preferment the two last were circumcised, and turned *Mahometans* ; *Trebeg* served the *Turks*, *Constandel* the *Persians* ; *Constandel* was naturally deformed, yet of such an active Spirit that his bodily Imperfections were not noted ; but his hateful Ambition rendred him more monstrous. It happened that *Abbas King of Persia* had vowed Revenge against the *Turks*, and gave order to *Allycaun* to trouble them, *Constandel* perceives the Occasion right to attempt his hellish Resolutions, and after long suit, got to be joined in Commission with the *Persian General* ; through *Georgia* they go, where *Constandel* under a pretence of Duty, visits his Parents, who (upon his Protestation that his Apostacy was counterfeited) joyfully welcomed him ; but he forgetting that and all other ties of Nature, next Night at a solemn Banquet caused them to be murdered, and till the *Georgians* saluted him King, perpetrated all Villanies

Villanies imaginable ; but the rest of his Life after, this hated Parricide was miserable ; for first near *Sarmachan*, the *Turkish* General wounded him in the Arm, and by that gained the Victory over the *Persians* ; the same Night he was assaulted in his Tent by his enraged Countrymen, who cut a sodomitick Boy, his cursed Bed-Fellow to pieces, missing him who at the Alarum made his Escape ; and though he so exasperated the *Persians* to Revenge, that they brought the whole Army into *Georgia*, resolving there to act unparallel'd Tragediës ; yet upon parley with the Queen, his late Brother's Wife, he was shot to Death at a private Signal given by that Amazon to some Musqueteers, ambushed on purpose betwixt both Armies ; a just Punishment for such a Viper: *Herbert's Travels*, p. 291.

XXIV. *Justin* tells of an *African* called *Cartallus*, who by the Vote of the People was raised to an eminent degree of Dignity, and sent upon a solemn Ambassy to a place where his Father with many others were banished ; he being gloriously furnished with the Cloaths and Ornaments of his Imployment, thought it not suitable to his Honour to admit his Father so much as to see him, though the old Man desired it with great Earnestness. The unfortunate Father became so enraged with this Contempt, and the proud refusal of his Son, that he raised a Sedition, and mustering together a tumultuary Army of banish'd Men fell upon his Son, although a Magistrate, took him and condemned him to Death ; he presently prepared a high Gibbet, and attired as he was in Gold and Scarlet, with a Crown on his Head, he hanged up this young disobedient Gallant, as a Spectacle to all Beholders. *Causin's Holy Court*, p. 112.

XXV. A degenerate and cruel Son gaping after the Inheritance of his Father, used this villanous Means to accomplish his Desire : He accused his Father of a most abominable Crime, namely, that he
had

and committed Beastliness with a Cow ; knowing that if he were convicted thereof, the Law would take away his Life ; wherein he was guilty of a two-fold Wickedness, one in going about to take away his Life, whom by Nature he ought to have preserved, the other in robbing him of his good Name, which would likewise redound to his Posterity ; yet being possessed by Satan, he goes before a Magistrate, and accuses his Father of this horrid Crime, which he says was upon his own Knowledge ; the poor innocent Father is seized, and denying all is put unto the Rack to extort a Confession, who not being able to endure the Torment accused himself, but as soon as he was off absolutely denied it again ; however this forced Confession stood for Evidence, and he was condemned to be burnt, which was speedily executed, and constantly endured by him, exclaiming still upon the false Accusation of his Son, and his own unspotted Innocency ; his Son not long after fell stark mad, and changed himself ; and the Judge who condemned him, with the Witnesses who evidenced his forced Confession on the Rack, died all within one Month after in a miserable Manner ; and thus it pleased God both to revenge his Death, and also to clear his Reputation and Innocency in this World. *Beard's Theat. p. 223.*

XXVI. An unnatural Son pretended to keep his Father in his old Age, but used him more like a Slave than a Father, and thought every Thing to good for him ; one Day a dainty Dish of Meat being brought to the Table, the Son conveyed it away, because his Father should not partake of it, and ordered more ordinary Victuals in the room thereof ; but observe what his Dainties turned to ; when the Servant went to fetch it again, he found instead of Meat, Snakes, and instead of Sauce, Serpents ; to the great terror of his Conscience : One of the Serpents leaped on his Face, and catching hold by his Lip, hung there till his dying Day, so that he could never

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never feed himself, but he must likewise feed the
Serpent. *Idem. p. 155.*

XXVII. One *Garret* a *Frenchman*, and a *Protestant* by Profession, was given to all Debauchery, for which he was cast off by his Father; yet he found Entertainment in a Gentleman's House of Note; in whose Family he became a sworn Brother to a young Gentleman that was a Protestant; soon after *Garret* came to his Estate, and then turned Papist; of whose Constancy because the Papists could hardly be assured, he promised his Confessor to prove himself an undoubted Catholick, by setting a sure Seal to his Profession; so he plotted the Death of his dearest Protestant Friends, and thus effected it; he invited his Father Monsieur *Seamats*, who was his sworn Brother, and six other Gentlemen of his Acquaintance to Dinner, and entertained them with Protestations of his great Obligations to them; but Dinner being ended, sixteen armed Men came up into the Room, and laid hold on the Guests; this wicked Parricide seized upon his Father, and commanding the rest to hold their Hands till he had dispatched him, he stabbed the old Gentleman (crying to the Lord for Mercy) four times to the Heart, and then with his Poniard killed all the rest but three, who were dispatched by these armed Ruffians, and then they flung the dead Bodies out at a Window into a Ditch. *Clark's Mirror, p. 78.*

XXVIII. The nearest Relations next to these aforementioned are Brethren, who, though bred up together, and allied in respect of their Bodies; yet when Opportunity hath served, they have shewed an implacable Hatred toward each other.

XXIX. *Selymus*, the first Emperor of the *Turks*, having stept into the Throne of his Father, sought the Destruction of all his Brethren, and while his Brother *Corcutus* lay quiet in *Magnetia*, he secretly led an Army thither to destroy him; *Corcutus* having Notice of it, fled away with two Servants, and all Passages by
Sea

Sea being shut up, he was glad to hide himself in a Cave by the Sea-side, where he lived miserably upon Crabs, and other wild Fruit, till being discovered by a Country-Fellow, he was apprehended. *Selymus* being informed of it, sent one to strangle him, and to bring his dead Body to *Prusa*; the Executioner, who was a Captain, coming to *Corcutus* in the dead time of Night, and awakening him out of his Sleep, told him his heavy Message, That he was sent by his Brother to strangle him; *Corcutus* troubled with this dismal News, and fetching a deep Sigh, desired the Captain to spare his Life so long till he might write a few short Lines to his Brother *Selymus*, which he did readily in *Turkish* Verse, upbraiding him with his horrible Cruelty, and concluding with many a bitter Curse, he besought God to take a just Revenge upon him; being then strangled his dead Body was brought to *Prusa*. *Selymus* uncovered the Face of it, to be sure that it was he, when seeing this Writing in his Hand he took and read it, and is said to have shed Tears, notwithstanding his cruel Nature and stony Heart. *Turkish. Hist. p. 502.*

XXX. *Cambyfes* King of *Persia*, seeing his Brother *Smerdis* draw a stronger Bow than any of his Soldiers, was so enflamed with Envy that he caused him to be slain; not long after *Cambyfes* caused a young Lion and a young Mastiff to fight together before him; but the Lion being too hard for the Dog, another Whelp of the same Litter broke his Chain, and came in upon the Lion; whereupon *Cambyfes* laughed; but his Wife, who was also his Sister, fell a weeping, and *Cambyfes* asking her the Cause, she answered, *Because by seeing the Whelp to help his Brother, I think of Smerdis whom thou hast slain, and yet he hath none to revenge his Death*; this so provoked *Cambyfes* that he slew her also. *Pezel. Mel. Hist.*

XXXI. And this introduces another Particular, namely, the envious Nature and Disposition of some Persons,

Persons, who when they cannot blame the Substance will yet represent the Circumstances of Mens be Actions with prejudice ; and this is still observed to wait upon those that have been most Illustrious to Virtue or some kind of Perfection ; and to excel in either, has been made a Crime unpardonable.

XXXII. In the Reign of *Tiberius* Cæsar, there was a Portica, or curious Porch at *Rome* that bowed on one Side ; a certain curious Workman undertook to set it streight ; he under-propsed it every way on the upper part, and bound it about with the Skins and Fleeces of Sheep, and then with Engines, and a multitude of Hands, he restored it to its former uprightness, contrary to the Opinion of all Men ; *Tiberius* admired the Fact, and envied the Man, so that though he gave him Money, he caused his Name to be unremembered in the Annals, and afterward banished him the City. This famous Artificer afterward presented *Tiberius* with a Glass, and while he implored his Pardon he threw the Glass against the Ground ; which was bruised and crushed together, but not broke, so he drew out his Hammer, and beat it again into form as if it had been Brass ; this done, he imagined that he had conquered the World, but it fell out otherwise, for *Tiberius's* Envy increased, and enquiring whether any other besides himself understood the Secret, he replied, No, so he commanded to strike off his Head, adding, That if this Art of Malleable Glass should be practised, it would make Gold and Silver but cheap and inconsiderable Things. *Wander Hist. Man.*

XXXIII. *Morindus* the Bastard Son of *Flavius*, King of *Britain*, reigned in the Year of the World 1880. of a comely and beautiful Personage, an active Body, a daring Spirit, and Strength withal above any Peer or Subject in the Land, but as a grievous blemish to all these good Parts and Endowments, he was of a cruel and envious Disposition, for he grew jealous of all

all such as were either Wealthy, or remarkable in his Court for any Virtue or Excellency, confiscating the Estates of the one, and discountenancing the other, and hindring them from all Preferment; he was so furious, that he would kill his Subjects with his own Hand: His Kingdom being invaded by a Foreign Prince, he fought with him, and chased him to Sea, taking many Prisoners, whom to satisfy his Cruelty he caused to be put to Death before his Eyes with



Torments, as beheading, hanging, drowning, and other Kinds of Execution; at length *Morindus* walking by the Sea-side, and espying a dreadful Monster upon the Shore, which he out of his Valour endeavouring to destroy, after a long Fight was devoured, and swallowed by this Monster. *Beard's Theat. p. 26.*

XXXIV. *Hypatia* of *Alexandria*, the Daughter of *Theon* the Philosopher, made such Progress in Learning, that she exceeded all the Philosophers of her Time, and succeeded in the School of *Plato*, explaining the Precepts and Aphorisms of Philosophers; so that a mighty

mighty Confluence was made to her by all desirous to improve themselves in Philosophy ; she came into the Knowledge and Courts of Princes, she behaved her self with singular Modesty in publick, amongst the Assemblies of Men, where by reason of her Gravity and Temperance she was received by all sorts, till at last the Flames of Envy began to break forth, and a number of malevolent Men seized upon her in her return home, pluck'd her out of her Coach, and carried her to the Church, where having stript her, they tore her Flesh with sharp Shells till she died ; then they pulled her in pieces, and carried her torn Limbs into a Place called *Cynaros*, where they were burned. This Deed was no small matter of Infamy to *Cyrillus* the Bishop, and the Church of *Alexandria*. *Socrates Eccl. Hist.*

XXXV. Revenge is near of kin to Hatred and Envy ; and it is observable, that great and generous Souls are ever found to be most easily appeased, while the weak and fearful are guilty of the greatest Barbarities, as not knowing any Measure or Bounds in their Anger ; of which the following Relations are too real Evidences.

XXXVI. *Cyrus* making War against *Tomyris*, Queen of the *Mossagetes*, had by a Stratagem taken her Son *Spargapises* ; for he had left part of his Army with plentiful Provisions of Meat and Wine, on purpose to be seized on : These Troops *Spargapises* had cut in pieces, and that done, set his Army to Feasting and Carousing ; while they were secure asleep, and enfeebled by drinking, *Cyrus* set upon, killed and took most of them ; *Spargapises* being brought Prisoner before *Cyrus*, desired to be unbound, which done, and his Hands at liberty, being extreemly grieved for the Discomfiture of his Army, he slew himself ; after which *Tomyris* in a great Battel overthrew the Forces of *Cyrus*, and having found him amongst the Dead, in revenge of her Son's Death, she caused his Head

to be cut off, and to be thrown into a Vessel full of human Blood, with this bitter Scoff, Sate thy self with Blood, which thou hast so much thirsted after.



Herodotus writes she said thus, *Thou hast destroyed my son, taken by craft and guile, while I am alive and victorious, but as I threatned, will satisfy thee with Blood.* Justin. Hist.

XXXVII. As I went from Rome with my Company (saith Camerarius) passing through the Marquisate of Ancona, to a City called Terni, we saw over the Gate upon an high Tower a Tablet, to which was fastened (as at first it seemed to us) a great many Batts, or Reremice; we not knowing what it meant, one of the City told us, There was, said he, in this City two noble, rich and mighty Houses, which of a long time bore an irreconcilable Hatred toward each other; their Malice passed from Father to Son, as it were by Inheritance, by Occasion of which many of both Families were slain and murdered; at last one of the Houses, not many Years since, resolved to

stand no more upon murdering one or two of the adverse Party by surprize, but to run upon them all at once, and not to leave one of them alive: This bloody Family secretly gathered together out of the Country adjoining, with their Servants, and such other Hectors as many *Italians* keep in pay to imploy in the Execution of their Revenges; these were privately armed, and had notice to be ready at a Word. About Mid-night they seize upon the Governor of the City, and leaving Guards in his House, go on silently to the House of their Enemy, disposing their Troops at the end of every Street; about ten of them take the Governor into the midst of them, as if they had been the Archers of his Guard, whom they compelled by setting a Dagger to his Throat, to command speedy Entrance; he caused the Doors to be opened; for they seeing the Governor, made no refusal; which done, they call their Complices who stood not far off, and putting the Governor into safe keeping, they enter the House of their Enemy, and kill Man, Woman, and Child, yea, the very Horses in the Stable; that done, they force the Governor to command open the City Gates, and so they depart, and disperse, some fled to the next Sea Ports, and so made their Escape, but such as staid were so diligently searched for that they were found, drawn out of their Holes, and put to Death with grievous Tortures; after which, their Hands and Feet being cut off, were nailed to that Tablet as a Lesson to Posterity, and the Sun having broiled those Limbs, make Travellers that know nothing of the Tragedy, to suppose they are Reremice. *Camer. Op. Subse. p. 390.*

XXXVIII. Altobel, a Citizen of Todi, in the Dutchy of Spoleto in Italy, made War upon his Fellow-Citizens, and seized upon the City and Government; after which, he used great Cruelty both to Rich and Poor; many Inrodes he also made upon the Neighbour Territories, spoiling and rifling Cities; at last he was defeated, taken Prisoner by the Pope's Army, and bound stark
naked

naked to a Post in the Market-place, that all whom he had wronged might revenge themselves upon him; thither ran the Mothers, whose Sons he had killed, who like so many wild Beasts, begin to tear his Body with their greedy Teeth; others wound, cut and slash him, some in one sort, some in another; the Fathers, Kindred, and Friends of such as he had massacred, pulled out his Eyes, Heart, and Entrails, not forgetting any Point of extream Rigour. He with a Courage desperately obstinate, endured these Torments with Constancy, saying between whiles, *That no new Thing had happened to him, and that long since he had foreseen within himself this Punishment.* Being dead, they cut his Body into Morsels, which were sold by weight, and eaten by those that bought them. *Camerarius.*

XXXIX. *Conrade Trincio*, Lord of *Fulingo*, in the same Dutchy of *Spoletto*, hearing that the Captain of the Castle of *Nocera* had slain *Nicholas Trincio* his Brother, upon suspicion of Adultery, came and besieged this Capt. so close in his Castle, that being out of hope to save himself, he first cut the Throats of his Wife and Children, and then threw himself down from an high Tower, that he might not fall alive into the Hands of his Enemy; but *Conrade* seeing himself frustrated of the means to torment him, set upon his Kindred, Friends, and Familiars, and tortured them without all Mercy, pluck'd out their Bowels, chop'd their Bodies into small pieces, hung up their Quarters upon the Highway, and their Bowels upon Bushes, for People to gaze on, behaving himself with that savage Cruelty that no Man can find a fit Name for it. *Idem.* p. 392.

XL. In 1500. When *Tamas Shaw* was King of *Persia*, the City of *Spahawn*, which is the Metropolis of all *Persia*, surfeiting with Luxury, refused not only to contribute reasonably to the King's Occasions, who was invaded by the *Turks* and *Tartars*, but audaciously withstood and hindred his Entrance

into their City ; a Rebellion so unsufferable, as made him swear a Revenge scarce to be parallel'd ; he assaults the City with great Fury, and in a Rage he enters it, firing a great part thereof ; and in a hostile Severity plunders the Houses ; and to conclude, regarding neither the Outcries of old Men, weak Women, nor innocent Children, he in two Days made headless three hundred thousand Citizens, and erected a Pillar of their Heads, as a Trophy and Memorial of their Disloyalty, and his bitter Revenge. *Herbert's Travels*, p. 160.

XLI. The *Neapolitans*, as all the rest of the *Italians*, are exceeding revengeful, but among multitudes of Examples this may suffice : In the ancient City of *Nocera*, there were three young Noblemen, called *Conrado*, *Cesare*, and *Alexander* ; the Eldest was Prince of the Place ; there is in *Nocera* a strong Castle, wherein Prince *Conrado* kept a Garrison, making a familiar Friend of his Captain thereof ; the Prince kept usually at his Country House, yet would sometimes come and lie a Night or two in the Castle ; this Captain had a comely Woman to his Wife, with whom Prince *Conrado* fell in Love, and never left soliciting till he had enjoyed her, which he after often did to the Knowledge of her Husband, who resolving Revenge contrived thus to do it ; the Prince and his Brothers being at their Country House, the Captain sent him Word, *That there were two wild Boars discovered in the Forest hard by, and if he and his Brothers would come such a Day with his Dogs, he doubted not but they would find Princely sport* ; *Conrado* accordingly came with his second Brother *Cesare*, but *Alexander* sent Word he could not come till two Days after ; the Captain provided a handsome Supper for the Prince and his Brother, who brought another Nobleman to partake of the Sport ; the Prince lodged in the Castle, but *Cesare* and the Nobleman in the Town ; the Captain was wonderfully officious to attend the Prince

to his Chamber ; but having ingaged some of the Garrison to join with him, in the dead time of the Night they rushed into the Prince's Chamber, and first cut off his Genitals, and then his Head, which they set to stand in a Window, and quartered the rest of his Body ; this being done very silently, in the Morning betimes the Captain sent in the Prince's Name for his second Brother to come in all haste to him, and when Prince *Cesare* came, the Captain waited on him to his Brother's Chamber ; where the first Object he beheld was *Conrado's* Head standing in the Window, and his Members quartered and flung about the Room, *Ab,* said *Cesare*, *is this the wild Boar you writ of ;* *Tes,* answered the Captain, *but I writ to you of two,* and so made the like Sacrifice of Revenge upon him. This being done, the Captain barred up the Gates, and going upon the Walls of the Castle, he sent for the Chief of the Town, and made a Speech to them, shewing in what Slavery they lived under *Conrado*, so that if they ever desired Liberty, there was now a fit Opportunity offered, because he had *Conrado* in his Custody, and could do with him what he pleased. The Citizens would hearken to no such Motion, but sent Word speedily to *Alexander* the Youngest Brother, who coming with some Country Forces, the Citizens joined with him, and beleaguered the Castle ; the Captain finding his Case desperate, first took his Wife to the Top of an high Turret, from whence he threw her down amongst them, and after her his Children, and then lastly slew himself in the Eye of all the City. *Howel's Hist. Naples, p. 62.*

XLII. Having thus seen the dismal Effects of Revenge, Let us next consider the base Ingratitude of some unworthy Persons, which was accounted so great a Crime among the Ancients, that they judged Ingratitude ought to be punished with Death ; and very worthily it deserved to be so, at least in the Persons

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of some who have been dreadfully guilty of this base
and unworthy Crime.

XLIII. *Humphry Banister* was brought up and exalted
to promotion by the Duke of *Buckingham* his Master;
the Duke being afterward driven to Extremity, by
reason of the Separation of his Army which he had
mustered against crook-back *Richard*, fled to this *Ba-*
nister as his most trusty Friend, not doubting to be
kept secret by him till he could find an Opportunity to
escape; there was a thousand Pounds propounded
as a Reward to him that could bring forth the Duke;
and this ingrateful Traytor, upon hope of this Sum,
betrayed the Duke his Benefactor into the Hands of
John Metton, Sheriff of *Shropshire*, who conveyed him
to the City of *Salisbury*, where King *Richard* then was,
and soon after the Duke was put to Death; but as
for this ingrateful Monster, the Vengeance of God
fell upon him to his utter Ignominy and Shame, in
a visible Manner, for presently after his Eldest Son
fell mad, and died in an Hog-sty; his Eldest Daugh-
ter was suddenly stricken with a foul Leprosy; his
second Son became strangely deformed in his Limbs,
and lame; his Youngest Son was drowned in a Pud-
dle, and he himself was arraigned and found guilty
of a Murther, though saved by reading his Neck
Verse; as for his thousand Pounds, King *Richard* gave
him not a Farthing, saying, *That he who would be so false*
to so good a Master, must needs be false to all others.
Beard's Theat.

XLIV. In the Persecution of *Germany*, a worthy
Protestant Divine, for reprovng his Prince sharply for
his Cruelty, was condemned by him to be hanged; and
a bloody Gentleman with a Troop of Soldiers was
sent to see Execution done upon him; the Gentle-
man coming to his House saluted him very kindly,
pretending that he came to make good cheer with him,
for he was a good House-keeper, and the Gentleman
coming into the Country did often resort to his House;
the

the Minister in a short time prepared a sumptuous Banquet for them, whereof they did eat freely : Dinner being ended, the Gentleman said to his Men ; Take this Priest, our Host, and hang him up without delay ; the Soldiers were astonished at this Command, and abhorring to do the Deed, said, God forbid that we should commit such a Crime, as to hang him that hath used us so courteously, it is a wicked Act thus to render evil for good ; but the Gentleman still provoked them to execute his Command ; then said the Minister, I beseech you use not such Cruelty toward me, but rather carry me to my Prince, before whom I doubt not but to clear my self from any Thing shall be laid to my Charge ; neither do you so violate the Laws of Hospitality which I have shewed you, and other Noblemen who resort to my House : Consider what a Sting this ingrateful Act will leave in your Consciences, for I have truly and faithfully taught the Doctrine of the Gospel, which is the principal Cause that my Prince bears me this ill Will ; but whatsoever this good Man could alledge in his own behalf, the furious Gentleman continued in his Resolution, calling upon his Servants to accomplish it, and withal said to the Minister, You shall gain nothing by your Preaching in this manner, for I am fully resolved to fulfil the Will of my Prince ; at last the Servants took the Minister, and with great mourning, hanged him upon a Beam in his own House, the Gentleman standing by and looking on. *Clark's Martyr, p. 280.*

XLV. When *Xerxes* had resolved on his Expedition against *Greece*, he caused his Army to make their Rendezvous at *Sardis* in *Lydia*, being seventeen hundred thousand Foot, and eighty eight thousand Horse ; as he entered the Country, he was by one *Parthias* the *Lydian* entertained, who out of his Flocks and Herds of Cattle, gave Food to *Xerxes* and his whole Army ; the Feast ended, he presented him with two thousand

Talents of Silver, and four Millions in Gold. Then *Pythias* besought *Xerxes* to spare one of his five Sons from his Attendance into *Greece*, because himself was old, and had none whom he could so well trust as his own Son ; but *Xerxes* like a barbarous and ungrateful Tyrant, caused the Body of the young Man for whom his Father petitioned, to be divided into two Parts, commanding, that one half of his Carcass should be laid on the right, and the other half on the left Hand of the Highway by which the Army was to march. *Rawleigh's Hist. World.*

XLVI. Achmetes the great *Turkish Bassa*, was, by the Confession of all Men, the most expert Captain amongst the *Turks* ; *Bajazet* made him General of his Army against his Brother *Zemes*, where the Conduct and Valour of this General brought *Bajazet* the Victory ; at his return to Court, this great Captain was invited to a Royal Supper, with divers of the principal *Bassa's*, where the Emperor in Token of their welcome, and that they stood in his good Grace, caused a Garment of pleasing Colours to be cast upon every one of his Guests, and a gilt Bowl full of Gold to be given to each of them ; but upon *Achmetes* was cast a Gown of black Velvet ; all the rest rose and departed, but *Achmetes*, who had on him the Mantle of Death, according to the *Turkish Custom*, was commanded to sit still, for the Emperor must talk with him in private ; the Executioners of the Emperor's Wrath came, they stripped and tortured him, hoping that way to gain from him what he never knew of (for *Isaac Bassa*, his great Enemy, had secretly accused him of Intelligence with *Zemes*) but he was delivered by the *Janizaries*, who would no doubt have slain *Bajazet*, and ruffled the Court at his least Word of Command ; but though he escaped with his Life at the present, he not long after was thrust through the Body as he sat at Supper in the Court, and there slain ; this was that great *Achmetes*, by whom *Mahomet* the Father of

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of this *Bajazet*, had subverted the Empire of *Trapezund*, took the great City of *Cassa*, with all the Country of *Taurica Chersonesus*, the impregnable Cities of *Croia*, *Scodra*, and all the Kingdom of *Epirus*, a great part of *Dalmatia*, and at last *Otranto*, to the Terror of all *Italy*. *Hist. p. 443.*

XLVII. In 1565. Feb. 5. One *Paul Sutor* near *Basil* in *Switzerland*, came to the House of *Andreas Hager* a Bookseller; he was then old and sick, and had been the Godfather of *Paul* at the Font, and performed to him all the good Offices that could be performed by a Father; being entred his House, he told him he was come to visit him, as one that esteemed him as a Father; but as soon as his Maid that attended upon the sick Man was gone out of the Room, he caught up a Hammer, gave him some Blows, and then thrust him through with a Knife; as soon as the Maid returned, he with the same Fury did the like to her; and then seizing the Keys, he searched for his intended Prey; he found eight pieces of Plate, which afterward for want of Money he pawned to a Priest of *St. Blasius*, who suspecting the Man, sent the Plate to the Senate at *Basil*, by which means the Author of this detestable Murther was known; he was searched after, taken, and brought Prisoner to *Basil*, where after Condemnation, he had his Legs and Arms broken upon the Wheel, and his Head, while he was yet alive, being tied to a Wheel, he was burnt with flaming Torches, till in horrible Tortures he gave up the Ghost. *Lonic Theat.*

XLVIII. I shall conclude this Chapter with the Charity of *Henry Keeble*, Lord Mayor of *London*, in 1511. who besides other great Gifts in his Life-time, re-built *Aldermary Church*, which was run to ruin, and bequeathed at his Death a thousand Pounds for finishing it; yet within sixty Years after, his Bones were inhumanly cast out of the Vault wherein they were buried; his Monument was pluck'd down for some wealthy Person of those present Times to be bu-

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ried therein. Upon which Occasion, saith Dr. Fuller
in his Worthies, I could not but rub up my old Po-
try, which is this,

Fuller to the Church.

Ungrateful Church, o'er run with Rust,
Lately buried in the Dust,
Utterly thou hadst been lost
If not preserv'd by *Keeble's* cost,
A thousand Pounds, might it not buy
Six Foot in length for him to lie?
But outed of his quiet Tomb,
For later Corps he must make room;
Tell me where his Dust is cast,
Though't be late, yet now at last,
All his Bones with scorn ejected,
I will see them recollected,
Who fain my self would Kinsman prove,
To all that did God's Temple love.

The Church's Answer.

Alas! my Innocence excuse,
My Wardens they did me abuse,
Whose Avarice his Ashes sold,
That Goodness might give place to Gold.
As for his Reliques, all the Town
They are scatter'd up and down;
Seest a Church repaired well?
There a sprinkling of them fell.
Seest a new Church lately built?
Thicker there his Ashes spilt.
Oh that all the Land throughout
Keeble's Dust were thrown about,
Places scattered with that Seed
Would a Crop of Churches breed.



C H A P. V.

*The tremendous Consequences of Cowardice,
Barbarity, and Treachery.*

THese three evil Qualities, or vicious Inclinations of the Mind, are much of the same kind ; for Cruelty and Treachery do commonly proceed from base and cowardly Dispositions. As touching Cowards, that is, such as perfering their Lives or Estates before their Countries Welfare, dare not stand courageously in defence of it in time of Danger ; they were always reckoned to deserve the greatest Punishments ; and the *Romans* endeavoured to render them odious ; for they were sworn and commanded never to eat their Meat but standing, and were accounted so hateful, that when *Hannibal* offered the *Roman* Senate eight thousand Captives to be redeemed, they refused, saying, *That they were not worthy to be redeemed, who had rather be basely taken, than die honestly and valiantly.*

I. *Titias* a Captain of Horsemen in *Sicilia*, being overcharged with too great a Number of Enemies, delivered up his Arms to them, which was counted so heinous a Crime, that *Calphurnius Piso* his General, pronounced this Sentence against him ; That he should go barefooted before the Army, wearing a Garment without Seams, and that he should have Society with none but such as were guilty of the same Fault, and from a General over Horsemen he was degraded, and made a common Soldier. *Beard's Theat.*

II. *Artaxerxes*, after the Battle was ended which he fought with his Brother *Cyrus*, punished one of his Commanders called *Arbaces*, for his Cowardliness,

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by compelling him to carry a Whore stark naked all the Day long about the Market-place. And another that had basely yielded himself to his Enemies, and yet boasted that he had slain two Men, he caused his Tongue to be bored thorow in three several places with an Awl. *Plutarch.*

III. It is likewise a Token of a weak Mind, and an infirm Soul, to anticipate Troubles by their own fearful Apprehensions before they arrive, which is oftentimes occasioned by a too great fearfulness of Death, and being over desirous of Life; which kind of Cowardice hath occasioned great Mischiefs and Miseries, as by the following Examples appear.

IV. *Lewis XI. King of France*, when he found himself sick, sent for one Fryar *Robert of Calabria* to come to him. This Man was an Hermit, famous for Sanctity, and in his last Sickness the King sent continually to him, saying, That if the Hermit pleased he could prolong his Life. The King had reposed his whole Confidence in Monsieur *James Cothier* his Physician, to whom he gave Monthly ten thousand Crowns, in hope he would lengthen his Life. Never Man (saith *Philip Comines*) feared Death more than he, nor sought so many ways to avoid it; in all his Life-time he had given Commandment to all his Servants, as well to myself, we should only move him to confess himself, and dispose of his Conscience, but never mention nor sound in his Ears that dreadful Word Death, knowing he should not be able patiently to bear that cruel Sentence. His Physician used him so roughly, that a Man would not have given his Servant such sharp Language as he usually gave the King, and yet the King so much feared him, that he durst not command him out of his Presence, for though he complained, he durst not change him, as he did his other Servants, because his Physician said once boldly to him, *I know that one Day you will command me away, but (swearing a great Oath, he added) you shall not live eight Days after*

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after it ; which Word put the King into so great a Fear, that he ever after flattered and bestowed such Gifts upon him, that he received in five Months time fifty four thousand Crowns, besides the Bishoprick of *Amiens* for his Nephew, and other Offices and Lands for him and his Friends. *Philip Comines Hist.*

V. *Mecenas* the great Friend and Favourite of *Augustus*, was so soft and effeminate that he was commonly called *Malcius* ; he was so much afraid of Death, that (saith *Seneca*) he had often in his Mouth this Saying, *All Things are to be endured so long as Life is continued* : Of whom these Verses are to be read.

Make me Lame on either Hand,
And of neither Foot to stand,
Raise a Bunch upon my Back,
And make all my Teeth to shake,
Nothing comes amiss to me,
So that Life remaining be.

VI. What miserable Lives Tyrants have by reason of their continual Fears of Death, we have exemplified in *Dionysius* the *Syracusan*, who finished his thirty eight Years Rule in this Manner ; removing his Friends, he committed the Custody of his Body to some Strangers and Barbarians, and being in fear of Barbers, he taught his Daughter to shave him ; and when they were grown up, he durst not trust them with a Razor, but taught them how they should burn off his Hair and Beard with the white Films of Walnut-Kernels ; and whereas he had two Wives, *Aristomache*, and *Doris*, he came not to them in the Night before the Place was thoroughly searched ; and though he had drawn a large and deep Mote of Water about the Room, and had made a Passage by a Wooden Bridge, yet he himself drew it up after him when he went in ; and not daring to speak to the People out of the common Rostrum or Pulpit, appointed for that purpose, he used to make Orations to them from the Top of a Tower ; when he played at Ball, he used

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to give his Sword and Cloak to a Boy whom he loved, and when one of his familiar Friends had jestingly said, You now put your Life into his Hands; and the Boy smiling thereat, he commanded them both to be slain, one for shewing the Way how he might be killed, and the other for approving of it with a Smile. At last being overcome in Battle by the *Carthaginians*, he perished by the Treason of his own Subjects. *Wanly Hist. Man.*

VII. And this introduces the Barbarity and Bloody-mindedness of some Persons; *Theodorus*, who was Tutor to *Tiberius* the Roman Tyrant, observing in him while he was a Boy a sanguinary Nature and Disposition, which lay hid under a shew of Meekness and Clemency, used to call him a Lump of Clay steeped and soaked in Blood; and his Prediction did not fail in the Event, this being that savage Tyrant who thought that Death was too light and easy a Punishment; for hearing that *Carnulius*, being in his disfavour, had cut his Throat, *Carnulius*, said he, hath escaped me; and to another who begged of him to die quickly, he told him, He was not so much in his Favour. Yet even this cursed Artist in Villany hath been since out-acted by Monsters more overgrown than himself.

VIII. *Mahomet* the great Emperor of the *Turks*, after winning *Constantinople*, fell in Love with a young beautiful *Gracian* Lady called *Irene*, upon which he so much doted that he gave himself wholly up to her Love; but when he heard that his Captains and chief Officers murmured at it, he appointed them to meet in his great Hall, and commanding *Irene* to dress and adorn her self in all her Jewels, and most gorgeous Apparel, not acquainting her with his Design, taking her by the Hand, he led this Miracle of Beauty into the midst of his Nobles and Bassas, who dazzled with the Brightness of this Illustrious Lady, acknowledged their Error, professing that their Emperor had just

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ust Cause to pass his time in solacing himself with so peerless a Paragon ; but he on a sudden twisting his left Hand in the soft Curls of her Hair, and with the other drawing out his sharp Scymitar, at one Blow cut off her Head, and so at once made an end of his Love, and her Life, leaving all the Assistants in a fearful Amaze and Horror at an Act of that Cruelty. *Turkish Hist.* p. 351.

IX. *Johannes Basilides*, Emperor of *Russia*, in 1569. for his Recreation caused noble Persons to be sewed up in the Skins of Bears, and set Mastiffs on them which tore them in pieces ; he often invited *Michael* his Father-in-Law to banquet with him, and then sent him home through the Snow stripp'd stark naked ; sometimes he shut him up in a Room till he was almost famished, causing four Bears to be tied at the Door to keep all Provision from him ; these Bears he would let loose among the People when they were going to Church, and when any were killed, he said, His Sons had taken great pleasure in the Sport, and that they were happy who perished in this Manner, since it was no small Diversion to himself. Upon a meer Suspicion against the City of *Novogorod*, he entred the same, and caused to be slain and thrown into the River, 2770 Persons, without respect of Age, Quality, or Sex ; an infinite Number of poor People were trampled to Death by a Party of his Horse, and so many Bodies cast into the River of *Volga*, that being stopped it overflowed the Neighbouring Fields ; the Plague which followed this Butchery was so great, that no Body venturing to bring Provisions into the City, the Inhabitants were forced to feed on the dead Carcasses ; the Tyrant took Pretence from this Inhumanity, to cause all those that had escaped the Plague, Famine, and his former Cruelty, to be cut in pieces. The Arch-Bishop having escaped the Fury of the Soldiers, either as an acknowledgment of the Favour, or to flatter the Tyrant, entertained him at a great Feast,

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Feast, in his Archiepiscopal Palace, whither the D. failed not to come with his Guards about him ; but while they were at Dinner, he sent to plunder the rich Temple of *St. Sophia*, and seized on all the Treasures brought to that and other Churches, as to Places of Safety. After Dinner he caused the Arch-Bishop's Palace to be pillaged, and then told him, *That it would now be ridiculous for him to act the Prelate, since he had not wherewithal to support the Dignity of his Place ; that he must put off his rich Habit, which henceforth would be but troublesome to him, and that he would bestow on him a Bagpipe and a Bear, which he should lead up and down and teach it to dance to get Money ; that he must resolve to marry, and that all the other Prelates and Abbots that were about the City should be invited to the Wedding, setting down a precise Sum of Money which each of them should present to the new married Couple ; And there were none of them but brought what they had made a shift to save, thinking the poor Arch-Bishop should have had it ; but the Tyrant took all the Money, and causing a white Mare to be brought, he said to the Arch-Bishop, This is thy Wife, get upon her and go to *Mosco* ; the poor Arch-Bishop was forced to obey, and as soon as he was mounted they tied his Legs under the Mare's Belly, and then hung about his Neck some Pipes, a Fiddle, and a Tymbrel, and would needs make him to play on the Pipes ; all the other Abbots and Monks who were present, were either cut in pieces, or with Pikes and Halberts forced into the River. This Tyrant having a particular longing for the Money of one *Theodore Sircon*, a rich Merchant, he sent for him to his Camp at *Novogorod*, and having fastned a Rope about his Waste, commanded him to be cast into the River, drawing him from one side to the other till he was ready to give up the Ghost ; then he asked him what he had seen under Water ; the Merchant stoutly answered, *That he had seen a great number of Devils carrying the Duke's Soul with**

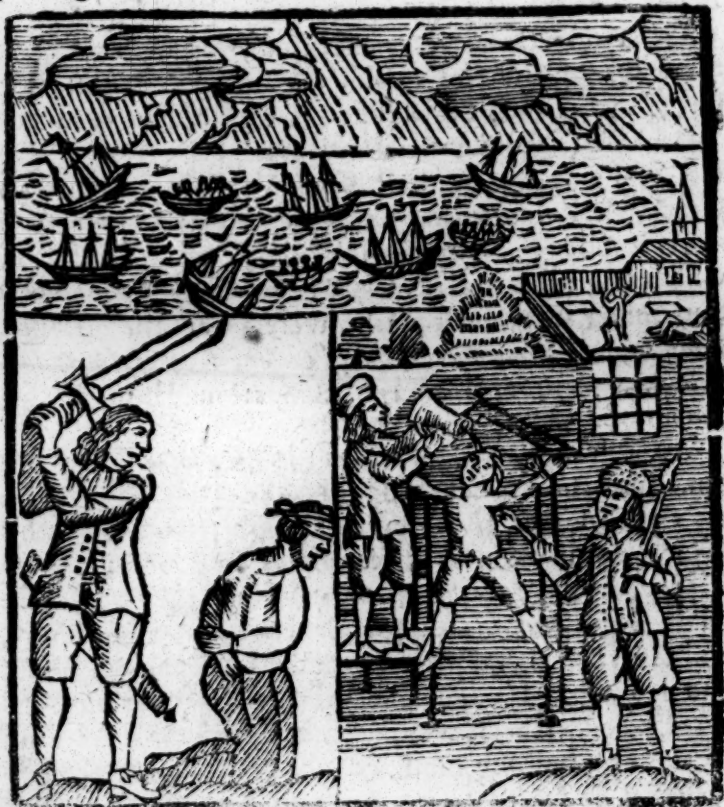
with them into Hell ; the Tyrant replied, *Thou art in the right ; but its just I should reward thee for thy Prophecy* ; so calling for boiling Oil, he caused his Feet to be put into it, and continue there till he had promised to pay him ten thousand Crowns ; which when he had done, he caused him to be cut in pieces. This *Basilides* was of a most bloody Disposition ; amongst his infinite Acts of Cruelty, these are recorded. In 1570. his own Brother being accused of some Crime, he caused him without answering for himself, to be first put to exquisite Tortures, and then killed ; his Wife he caused to be stript, and set naked before the Eyes of all Men, and then by a Rope to be drawn into a River and drowned. *John Piotrowich*, a Man of principal Command under him, being accused of Treason, came to clear himself, yet was not admitted to make any Defence, but was set in Princely Accoutrements upon a Throne, the Emperor standing bare before him, and bowing to him ; but soon after with a Knife he thrust him to the Heart ; caused his Body to be dragged forth, his Servants to be slain, and 300 others in his Castle to be Executed. He caused all his Boyars or Nobles to be assembled into one House, and there to be blown up with Gun-powder ; their Wives and Daughters were ravished by his Followers before his Face, and then cut in pieces, leaving no living Thing in their Houses or Grounds. The Husbandmens Wives were stript naked, and driven into the Woods, where Executioners were appointed to give them their fatal Entertainment ; his Chancellor sitting at Table with his two Sons, were also upon the like Accusation presently cut in pieces, and the third Son was quartered alive by four Wheels, each drawn a contrary way by fifteen Men ; his supreme Notary displeasing him, his Wife was taken from him, and after some Weeks detainment, was with her Hand-Maid hanged over her Husband's Door, and so continued a fortnight, he being forced to go in and out by

by her all that time ; another of his Notaries Wives was first ravished, and then sent home, and hanged over her Husband's Table, whereat he was forced daily to eat ; in his Travelling, if he met any Woman whose Husband he liked not, he caused her to stand with her Nakedness disclosed till all his Retinue was passed by ; he cut off the Tongues, Hands and Feet of his petitioning and complaining Subjects. He cast 700 Women, and 378 Prisoners, into the Water under the Ice ; 500 Matrons and Virgins of Noble Blood, he exposed to be ravished by the *Tartars* in his sight ; he caused the Ears, Lips, and other Members of his Secretary to be cut off piecemeal, notwithstanding all his Protestations of Innocence ; above two hundred other Nobles were variously executed, whereof one was his Treasurer, whose Wife was set upon a Rope, and violently dragged to and fro thereon stark naked, to force her to confess her Husband's Riches, whereof she soon after died ; in a Famine he gathered many People upon a Bridge in Expectation of Relief, and causing the Bridge to be cut down drowned them all, as the readiest way to make Corn cheaper ; these are the least part of his inhuman Cruelties, but the last was on himself ; for his Eldest Son *Juan* being falsely accused, he struck him with a Staff wrought with Iron, whereof he died within a few Days after, which this Tyrant laying to Heart died with Grief. *Ambassador's Travels.*

X. The Island of *Amboyna* lies near *Suran*, the chief Town of it hath also the same Name, and is the Rendezvous for Cloves ; the *English* lived in that Town under the Protection of the Castle, which was garrisoned and manned by the *Dutch*. It happened in 1622. a *Japan* Soldier discoursing with the *Dutch* Sentinel of the Castle, was suspected, tortured, and confessed that divers of his Countrymen had contrived with him to surprise the Castle ; also one *Price* an *Englishman*, and Prisoner with them, accused other *Englishmen*

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Englishmen of the Factory, who were all sent for and put to horrid Torture, the Manner thus; first They haled up the Prisoner by the Hands with a Cord against a large Door, fastening him upon two Staples of Iron on the Tops, as wide as his Arms could stretch, his Feet hung to the Ground stretched out at length, and full wideness, fastned beneath the Door; then they wrapped a Cloth about his Neck and Face so close that no Water could go by; then pouring Water leisurely upon his Head, and filling



the Cloth up to his Mouth and Nostrils, that he could not draw Breath but he must withal suck in Water, this forced his inward Parts to come out at his Nose, Eyes, and Ears; stifling, and choking him into a swoond

164. *The tremendous Consequences of*

swound or fainting ; but being taken down, they made him vomit out the Water ; and being somewhat recovered, tortured him again four or five times, his Body being swoln three times bigger than before, his Cheeks like Bladders, his Eyes staring out beyond his Eye-brows ; one *Colson* being thus tortured, yet still denying their Accusation, they burnt him under the Paps, Arm-holes, Elbows, Hands and Feet, till the Fat dropped out ; then they lodged him in a Dungeon, where his Flesh putrified, and Maggots bred therein ; in this horrid and loathsome Condition, at the end of eight Days, they were executed ; at which Instant there was a sudden Darknes, and a Tempest that forced two Dutch Ships out of the Harbour, which were hardly saved ; the Dead were all buried in one Pit, and one *Dunkin* their Accuser stumbling at their Graves, fell stark mad, and died so within three Days after. Also a Sicknes followed at *Amboyna*, of which several Dutch died. The Names of the English thus inhumanly dealt with, were, Captain *Torverson*, *Tompson*, *Beaumont*, *Collins*, *Colson*, *Webber*, *Ramsay*, *Johnson*, *Ford*, and *Brown*. *Sanderfon History King James*, p. 577.

XI. *Sha Sefi*, a late Emperor of *Persia*, when he came into the World, had his Hands all bloody, which his Grand-father *Sha Abbas* hearing of, said, That this Prince would often have his Hands in Blood ; and so it proved ; for as soon as he came to the Crown, he made away *Rustan Can*, the Generalissimo of his Army, and several other Lords he caused to be cut in pieces, and slew with his own Hands all his own Relations, and what other Person soever he was any way distrustful of ; by this accustoming himself to shed Blood, when he was incensed he spared none ; he caused the Eyes of his only Brother to be put out ; and two of his Uncles, after he had put out their Eyes, he caused them to be cast down headlong from an high Rock, saying, *That having lost the Benefit of their Eyes, they were useless to*
the

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the World. He dispatched *Isa Can*, another of his Uncles, after he had cut off the Heads of his three Sons upon a trivial Occasion, saying, *That he could now never be faithful to him, at least it was impossible he should love him, after he had dealt so by him.* In 1632. he having forced the *Turks* to raise the Siege before *Bagdat*, at a private Meeting of his Lords, they said among themselves, *That since in his tender Age he had committed so many Cruelties, it was likely that in time he would extirpate all the Grandees of Persia*; *Schinel Chan* presently discovered this to him, advising him to secure himself against them, by taking away those of most credit among them; the Tyrant replied, *Thy Advice is good, and I will begin with thee, for thou art a Person of the greatest Age and Authority among them, and therefore must needs be of the Conspiracy*; and presently after he killed him with his own Hands; he slew his Lord High Chancellor, by running him into the Body with a Scymitar, and then caused his Head to be cut into small bits; and thus he dealt with most of the rest who were at the Meeting aforesaid; when he came to *Cashin*, he sent for all the Lords, and Governors of his Provinces, to come to him; they all obeyed save two, who thought it enough to assure the King of their Fidelity, by sending each of them one of their Wives and one of their Sons; but he being not satisfied herewith, sent their Wives to the publick Bawdy-Houses, and exposed their Sons to the Sodomitical Brutality of his Grooms and common Hangmen; then he sent for *Immanuel Can*, Governor of *Shiras*, and caused his Head to be cut off, and the Heads of his fifteen Sons; these unparallel'd Cruelties frightened all near him, and put some upon a Resolution to shorten his Days by Poyson, in which some of the Ladies in the *Seraglio* had an Hand, which coming to his Knowledge, he caused a great Pit to be made in the Garden, wherein he buried forty Women alive,

alive, and among them his own Mother. *Ambassadors Travels, p. 265.*

XII. Innumerable are the Examples of Barbarity in the World. Let us now add a few Instances of the Perfidiouſneſs and Treachery of ſome Men. There is nothing more deteſtable than a Traytor, who is commonly followed with the Execrations and Curſes of thoſe very Men to whom his Treason hath been moſt uſeful, and meet with their juſt Rewards from the Hands of their own Patrons; however the Vengeance of Heaven, where the Juſtice of Men fails, doth viſibly fall upon them.

XIII. *Ladiſlaus Kerezin*, an *Hungarian*, Traiterouſly delivered up *Giula*, a ſtrong Place, to the *Turks*, and when he looked to receive great Preſents for this Service, Witneſſes were produced by *Selymus* the Emperor, who depoſed, That *Ladiſlaus* had cruelly handled certain *Turks* Priſoners, ſo he was delivered to ſome Friends of theirs to do with him as they ſhould think good. They incloſed this Traytor ſtark naked in a Hogſhead ſet full of ſharp Nails within ſide, and rolled it from the Top of an high Mountain, full of ſteepy downfalls, to the Bottom, where being run through every Part of the Body he ended his wretched Life. *Camerar.*

XIV. *Solyman*, the magnificent Emperor of the *Turks*, imploied a treacherous Chriſtian in the Conqueſt of the Iſle of *Rhodes*, promiſing the Traytor to give him for his Wife one of his Daughters, with a great Dowry. After the Iſle was taken by his Aſſiſtance, he demanded his Promiſee; ſo *Solyman* cauſed his Daughter to be brought in Royal Pomp, in order to marry her according to his Deſert; the Traytor could not keep his Countenance he was ſo tranſported with Joy; *Thou ſeeſt*, ſaid *Solymon*, *I am a Man of my Word, but foras-much as thou art a Chriſtian, and my Daughter thy Wife that ſhall be is a Mahometan by Birth and Profeſſion, you cannot ſo live in quietneſs, and I am loth to have a*

Son.

Son-in-Law that is not a *Musselman*, and true Believer, both within and without, and therefore it is not enough that thou abjure Christianity in Word only, as many of thy Sect usually do, but thou must immediately pluck off thy Skin, which is baptized and uncircumcised. Having so said, he commanded some to Flea alive the pretended Son-in-Law, and then lay him upon a Bed of Salt, saying, If any *Makumetan* Skin came over him again in place of the Christian, that then, and not before, his promised Spouse should be brought to him to be married; the wretched Traytor thus shamefully disappointed, died in horrible Torments. *Camerar. Opera.*



CHAP. VI.

The tremendous Consequences of Unchastity, Intemperance, and Ambition.

IT is not to be imagined I should relate the Thousandth part of the Mischiefs occasioned by Lust and Debauchery, all Nations and Ages are full of lamentable Accidents proceeding therefrom; for tho' this violent Passion seem to promise a World of vain Pleasure, and though lascivious Persons use many times all manner of Patience, Services, and profound Submissions, to gain the desired Object, yet when they think themselves absolutely happy in their unchaste Embraces, even at that very Instant there is sometimes brought in an unexpected Reckoning, that closes up their unlawful Pleasures in the black and dismal Sables of Death, as by the following Examples is demonstrated.

I. The first I shall mention, is partly Comical, as well as Tragical. A Knight of great note with Henry the

the 5th in all his Wars in *France*, after the King had conquered that Kingdom, retired into his own Country; he had a Lady of such Beauty as attracted the Eyes of all, who residing with her Husband in *Norwich* he desired to lead a contemplative Life, and being rich, according to the Devotion of that Age, by the Direction of the Priests, built a handsome Church near his House for the Benefit of his Soul, and likewise a Convent, allowing Maintenance to an Abbot and twelve Fryers. There were two of these, Fryer *John*, and Fryer *Richard*, continually at Variance. It was the Custom of this Knight and Lady to rise every Morning early to Mattins or Prayers, and she being of an affable Disposition, this good Humour bred a strange uncivil boldness in Fryer *John*, so that she never came through the Cloyster but he attended her with many Complements, and she innocently returned him Thanks again, which so far encouraged him that he was suspected by his Fellows who whispered it about the Convent; he still growing more confident, presumed at last to write to her, discovering his violent Passion. This Letter with great difficulty he conveyed to the Lady's Hands, who being surpris'd that such Lasciviousness should proceed from one that vowed Chastity, and not being certain but it might be a Design of her Husband to try her Virtue, she resolves to discover the whole Intrigue to him, which when she had done, he began to repent of his Charity in regard of this great Ingratitude; yet meditating Revenge, he writes an Answer, to which he commands his Wife to set her Hand; That she was very passionate of his Love, and that such a Night her Husband being to ride to *London*, he should be admitted, and entertained according to his own Desire; the Fryer received this Letter with extream Joy, and providing clean Linnen, a perfumed Nightcap, and other Necessaries, he exactly observes the Time and Place, and is admitted by the Lady, and conveyed to

to a private Chamber, where he was no sooner entred, but in came the Knight and his Man, and without giving him time either to call for help to the House, or to Heaven, they strangled the lustful Fryer, and left him dead upon the Place. This was no sooner done, and his Rage somewhat appeased, but he began to consider the Danger of the Fact, both as to his Life and Estate, and after several Projects betwixt him and his Servant, they concluded to have his Body conveyed back into the Monastery, divided from his House only by a Brick-Wall, and finding a Ladder the Man mounts it with the dead Fryer on his Back, and sits with him astride on the Wall, then drawing up the Ladder, and letting it down on the other side, he descends into the Convent, where espying the House of Office, he sets the Body thereon upright, and conveys himself over the Wall again (but for haste forgot the Ladder) and tells his Master where he had bestowed the Fryer, at which being better satisfied, they both retired to Bed; all being concealed both from the Lady, and the rest of the Family, who were fast asleep; it happened that Fryer *Richard* being troubled with a Looseness had Occasion to rise, and hastes to the House of Office, where by the Light of the Moon he espied some Body before him, and contained himself as long as he was able, but finding there was no Remedy, he called and entreated to come away, but hearing no Answer, imagined it to be done on purpose, and the rather, because coming nearer, he perceived it was Fryer *John* his old Adversary, who the louder he called seemed the less to hear; loth he was to play the sloven in the Yard, because the whole Convent had taken notice of a Cold he had got, and how it wrought with him, and judging this pretended Deafness was out of Malice, on purpose to shame him, he snatch'd up a Brick-bat to be revenged, and striking his Adversary full upon the Breast, down tumbles Fryer *John* without Life or Motion; which

he seeing, thought to raise him up, but finding him stone Dead, verily believes he had killed him; what shall we do now? The Gates are fast locked; and fly for his Life he could not; but as sudden Extremities create sudden Shifts, he espying the Ladder against the Wall, apprehends what had been whispered of Fryer *John's* Love to the Knight's Lady, and lifting him on his Shoulders, by the help of the Ladder he carries him into the Porch of the Knight's Hall, and there sets him, conveying himself secretly back into the Monastery. While this was doing, the Knight being troubled in Conscience could not sleep, but calls up his Man, and bids him go listen about the Walls of the Monastery; forth he goes, and having passed the Hall to go through the Yard, he finds Fryer *John* sitting upright in the Porch, and starting at the sight runs back affrighted, and tells the News to his Master, who no less astonished, could not believe it true, but rather his Man's Fancy, till he went and became an Eye-witness of this strange Object. He then reflects on himself, that Murther is a crying Sin, and cannot be concealed; yet recollecting his Spirits, he resolves to try an Adventure; he had an old Stallion in his Stable, which he used in the *French Wars*, and likewise a rusty Armour. These he commands to be brought with a Case of rusty Pistols, and a Lance; the Horse is saddled and caparison'd, the Armour is put upon the Fryer, and he bound in his Seat with Cords, the Lance is tied to his Wrist, and the lower end put into the Rest, his Head-piece is clasped on, and his Beaver put up; being thus like a Knight armed Cap-a-pe they turn him out of the Gates, without Page or Esquire. *Richard* in the Monastery was no less perplexed than the Knight, and dreading the strictness of the Law, concludes it safest to fly for his Life; he likewise remembers there was in the Friery a Mare employed to carry Corn to Mill, about half a Mile from the Monastery, and being

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being fat, and doubting his own footmanship, he thinks it better to trust four Legs than two, he calls up the Baker and tells him, that there was Meal that Morning to be fetch'd from the Mill, and if he would let him have the Mare he would bring it back before Morning ; the Fellow willing to save his Pains, caused the back Gate to be opened ; the Fryer gets up, and rides out of the Monastery Gate, just when the Kt. and his Man had turned out the Fryer on Horseback to seek his Fortune, the Horse scents the Mare, and after her he gallops ; Fryer *Richard* looking back, was amaz'd to see an armed Knight follow him, and much more when by the Light of the Moon he perceived it was Fryer *John* ; away flies he through the Streets, and after him, or rather the Mare, speeds the Horse ; a great Noise there was in the City, so that being awakened looked out at their Windows ; at length Fryer *Richard* rid into a Lane which had no Passage ; through there Fryer *John* overtakes him, the Stone Horse covers the Mare, which causes a Noise amongst the rusty Armour, Fryer *Richard's* guilty Conscience accuses him, and he cries out aloud, Guilty of the Murther ; at the noise of Murther the People being amazed ran out of their Beds into the Street, they apprehend Miracles, and he confesses Wonders, and freely tells them of the inhuman murdering one of his own Convent ; the former Grudge between them is generally known, and the Justice of Heaven believed. Fryer *John* is dismounted, and sent to his Grave, Fryer *Richard* is committed to Prison, he is arraigned, and by his own Confession condemned. But before his Execution, the Knight knowing his own Guilt, posts to the King, makes his voluntary Confession, and hath his Life and Estate for his former good Services granted him ; Fryer *Richard* is released, and this notable Accident still remains upon Record. *History Women.*

II. The debauched Life and fatal Death of Sultan *Ibrahim*, Grand-father to the present Emperor of the *Turks*, is very remarkable ; his Brother Sultan *Amurab* or *Morat*, after a Fever of eight Days caused by an excess of Debauchery, dying in 1640. his Mother *Kiossem* comforted her self with the Thoughts that her Son Sultan *Ibrahim* still lived, and was the sole Survivor of the *Ottoman* Family ; she consulted with all the *Grandeess*, requesting their Assistance in the lawful promotion of her remaining Son to the Throne of his Ancestors ; for she understood that *Morat* abhorring the ill shaped Body and weaker Mind of his Brother, envied him the Dignity of the *Ottoman* Scepter, and had bequeathed the Succession to the *Tartar*, having in the heat of a Debauch compelled his *Bashas* to swear to the Performance of his Testament ; so the Queen was forced to use many Arguments, to shew them of the Danger and Unlawfulness of rejecting the right Heir ; with which being convinced, they all cried out, Let Sultan *Ibrahim* live ; herewith the great Council breaking up, the Vizier with all the Officers of the *Seraglio*, went with loud Acclamations to the Prison of *Ibrahim*, to salute him Emperor ; for this poor Prince had for four Years remained a sad Recluse in a dark Room, receiving neither Light nor Air, but what came from a little Window, which sometimes in favour was opened, and the continual fear of Death, rendred those Apprehensions worse than Death it self. So soon as he heard the Shouts and Voices of a multitude near his Door, he conceived that the Fate was now come which he had so long expected, and barred his Door denying to give Entrance, and when the Vizier proclaimed him Emperor, fearing it might be some Artifice of his Brother, to see with what Joy he would entertain the News, he answered, That he “ did not so much as think of the Empire, nor desire
“ it, but only prayed that Sultan *Morat* might live,
“ to whom he pretended not to be a Brother but a
“ Slave

"Slave"; and when he perceived that they began to force the Door, though with terms of Respect and Obedience, he endeavoured to keep in close, for Nature had taught him to conserve a Life, however miserable and void of Consolation; he continuing thus resolute not to open, reverence to his Person commanded them to forbear any ruder Violence, till the Queen Mother descended her self in Person, and causing the dead Corps of Sultan *Morat* to be extended before his Door, with gentle Compellations, satisfied him of the Death of his Brother; the Voice of his Mother began to dissipate his Fears, and being in part already convinced by his Ears, he adventured to peep at the Door, and giving then entire credence to his Eyes, his Heart and Spirits revived; and so retiring into his Chamber, he willingly received the Congratulations of the Ministers and Soldiers; which being past, he readily applied his Shoulders to the Coffin of his dead Brother, and having bore his share of that dear Burthen to the *Mosch* of *Jubs* Seraglio, in eight Days he compleated all the Ceremonies of his Coronation, and according to Custom rode through the City to his great Palace; but whether it were for want of Practice, or by reason of a Posture natural unto Fools, he sat so ridiculously on his Saddle, as moved rather the Laughter than Acclamation of the People. In fine, being entred the Seraglio, he began to breathe, and enjoy the Air of Liberty, with so much Contentment, that he was unwilling to lose the least part of it by attending on Business, and committed all to the Management of his Mother; howsoever being desirous to handle something of Government, he did it with so little grace and dexterity, that it plainly appeared his Soul animated a Body not fit to sway a Scepter; yet he indulged his luxurious Appetite to the highest excess of sensuality, for having been accustomed to restraint, he knew not how to enjoy freedom, but by subjecting it to

his Lusts. This Humour the Viziers and great Ministers of State cherished in him by Banquets and Etertainments, in which he took high Satisfaction, passing a most lascivious Life in his Seraglio, and consuming an immense Treasure on his Women, whereby he was seized with an Apoplexy, which was attributed to his excessive use of them, to whom he was so immoderately addicted, that he consumed his Days and Nights in the Womens Apartments, wherein Amber was the common Perfume which burned perpetually, and the common Sauce to most of his Dainties. Notwithstanding the great Number of Women within the Seraglio, which were all at the Devotion of the Sultan, yet *Ibrahim*, not being contented therewith, passing one Day to *Scutari*, had by chance cast his Eye upon an Object which much pleased him; what it was becomes me not to relate; but being returned to his Seraglio, he sent Orders to the Vizier to seek out the biggest and best proportioned Woman in *Constantinople*, or thereabout; hereupon Emissaries were dispatched into all quarters of the City; at length he found a huge tall *Armenian* Woman, well proportioned according to her height, and a Giantess for her Stature; who being washed, perfumed, and as richly adorned as the time would permit, there was no great difficulty to persuade her to become *Turk*, having so high Preferment in her Prospect; so that being introduced to the Grand Seignior, he became immediately inamour'd, and was so pleased with her Society, that he preferred her before all the Women of his Court, and did not deny any Request she could make; particularly about that time the Government of *Damascus* being void, this Woman begg'd it for her self, placing another in the Office, who was accountable to her for all the Profits thereof; by these Favours the Queen Mother becoming jealous, one Day inviting her to Dinner, caused her to be strangled, and persuaded *Ibrahim* she died suddainly of a violent Sickness,

Sickness, at which the poor Man was greatly afflicted. And though during his Reign the Siege of *Candia* began, and a bloody War continued against the *Venetians*, yet Sultan *Ibrahim*, like a stout Soldier of *Venus*, continued his Debaucheries to the height, and at length fell in Love with the Widow of his Brother Sultan *Morat*, but she resolving upon Widowhood, he assaulted her by Force; his Mother coming in at the Outcry, gave Opportunity to the Sultana to escape out of the Hands of this Satyr. After this he had a great Passion for the Daughter of the Musti or chief Priest, offering her Father to marry her, and prefer her in Honour equal to any other of his Sultana's; but he, knowing the wandering Humour of *Ibrahim*, refused him, and instructed his Daughter to do the same, which so enraged him, that resolving to have his Will of her, he caused her to be seized going from the Bath, and carrying her to the Seraglio, he possessed and enjoyed her for some Days, but with such Tears, Reluctancy and Sullenness, as took off from the Edge and Appetite of his Enjoyment, so that he returned her back with scorn and contempt to her Father, who dissembled the Injury, but resolving on Revènge, he first complains to *Mahomet Pascha*, a great Man in the Council, and afterward to the Queen Mother, who hated her Son extreamly, because he had lately committed her to Prison for reproving him; so they concluded to confine *Ibrahim* to his old Prison, not that he should be absolutely laid aside, and deposed, but only corrected a while, and being in remembrance of his past Condition, might be instructed for the Future, what Moderation and Justice Sultans are obliged to exercise in the Administration of Government. They then got the two Lord Chief Justices into the Conspiracy, and August 7. 1648. was the Day appointed for the Insurrection of the Janisaries, who being all in readiness on that Day, went in a tumultuary manner to call the Musti, and other Officers and Mi-

nisters of the Law, to go with them to the Grand Seignior, and then they demanded of the Musti, Whether according to their Law, Sultan *Ibrahim*, as a Fool and a Tyrant, and unfit for Government, ought not to be deposed? To which the Musti answering Yes, he sent to cite Sultan *Ibrahim* to appear the Day following in the Divan or Council, to administer Justice to his Soldiers and Subjects, who expected it from him; but *Ibrahim* laughed at the Summons which the Musti made him; which being seconded by a Fetfa, which is a Point of Law resolved by the Musti, who is the Mouth or Oracle thereof, that is, That the Grand Seignior being called to account, is obliged to appear before the Justice; the Sultan in high disdain tore the Paper, threatening the Head of the Musti; but it was now too late, he having fortified himself with the Power and Strength of his rebellious Companions; this Fetfa was seconded by another of a higher Nature, which declared, *That whosoever obeyed not the Law of God, was not a Mussulman or true Believer, and sho' that Person were the Emperor himself, yet being become by his filthy Actions a Kafir or Infidel, he was ipso facto fallen from his Throne, and no further capable of Authority and Government.* This Fetfa being seen by *Ibrahim*, he tore it in pieces, commanding the Grand Vizier instantly to put the Musti to Death, as guilty of Treason against his Prince, but he having now lost his Authority, his Commands were no longer regarded, nor any Reverence had of his Person; for the Janisaries being again assembled about 5 in the Afternoon, came with their usual Tumult to the Gates of the Seraglio; and now Sultan *Ibrahim* losing all Courage, fled into the Arms of his Mother, begging her Assistance and Protection; she being a bold and subtle Woman, employed all her Rhetorick and Eloquence to persuade the Soldiers not to offer violence to the Person of their Lord and Master; promising that he should relinquish the Government, and retire to his old Lodgings. *Ibrahim*

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comforted a little that he should save his Life, shrunk himself willingly into his old Shell, wherein he had so long conserved his Life. In the mean time the Conspirators taking forth his Eldest Son Sultan *Mahomet*, set him on the Throne of his Father, and planting the Sargouch, or Imperial Feathers upon his Head, saluted him Emperor with loud Acclamations. *Ibrahim* continued his Imprisonment for some Days with great Patience, but then growing desperate and furious he often beat his Head against the Wall, until at length, on *August 17. 1648.* he was strangled with a Bow-String, by four Mutes or Dumb Executioners; in this manner Sultan *Ibrahim* ended his lascivious Days, which puts me in mind of the Saying of a wiser King than he, That there is little distance between the Prisons and the Graves of Princes; and this Example made a great Officer understand how King *Charles I.* was put to death; for he discoursing with the chief *English* Interpreter at *Constantinople*, not then calling to mind the Fate of Sultan *Ibrahim*, demanded how, and when King *Charles* was put to Death; *Sure*, said he, *your King must have no Power, or your People must be more rebellious and mutinous than other Nations of the World, who durst commit an Act so horrid and vile as this*; See, said he, *how our Emperor is revered and observed, and how submissive and obedient half the World is to the Nod of our great Monarch*; the Interpreter replied, It would be tedious to recount to him the History and Occasion of this prodigious Fact; but that the time it happened, was some Months after the Death or Murder of Sultan *Ibrahim*; which was a sufficient Item to the Grand Vizier, to give him a perfect understanding of what he required.

The Poet makes *Ibrahim* speak thus of himself.
I that of *Ottoman* Blood remain alone,
Call'd from a Prison to ascend a Throne.
My silly Mind I bent to soft Delights,
Hating unpleasing Business, and Fights,

Till mad with wanton Loves, I fell at first,
Slave to my own, then to my Peoples Lust.

III. Neither has Intemperance in Drinking been sometimes less fatal ; for we read, one at *Liege* in *Germany* was addicted to daily Drunkenness, and in his Cups, as oft as he had emptied his Pockets of his Money by playing at Cards, used to swear he would be the Death of his Wives Uncle, because he refused to furnish him with more ; this Uncle was a Canon, a Person of great Hospitality ; one Night when he entertained a Letter-carrier, he was murdered by him, together with a Neice, and a little Nephew of his. All Men admiring that the Canon was not present at Morning-Prayer, who never used to be absent, having long knocked at his Door in vain, this Drunkard having scarce digested his yesterdays Ale, set up a Ladder to the Windows, and with others entred the House ; espying there three dead Corps, they raise the Neighbourhood with a lamentable Cry ; amongst the Whisperers there some said, that the Drunkard was the Murtherer, so he was laid hold on, cast into Prison, and thrown upon the Rack ; where he saith, that he doth not think that he did it, that by reason of his continual Drunkenness he could affirm nothing of certainty, that he had sometimes a Will or Desire to kill the Canon, but that he should never have touched his Niece, or young Nephew ; well, he was condemned, and the innocent Wretch, even in the Presence of this execrable Letter-carrier, was long wearied with exquisite Torments, and at last died an unheard of Death. The Letter-carrier being returned to *Leige*, and not able to endure the Tortures of his Soul, of his own accord presented himself before the Judges, beseeching them that by a speedy Death he might be freed from that Hell he felt here alive ; affirming that when he was awake (tho' seldom when asleep) the Image of the little Babe whom he had strangled, presented it self to his Eyes,

Shaking

shaking furious Whips at him, with such Flames as the Drunkard had perished in ; when he spake this at the Tribunal, he continually fanned his Face with his Hands, as if to disperse and abate the Flames. The Thing being evident by the Goods taken, and other Discoveries, he also was hanged, and then burnt at a Stake. *Wanly Hist. Man.*

IV. A Gentleman having been revelling abroad, and returning home late at Night, his Head that was overloaded with Wine, proved too heavy for his Body, so that he fell down in the Street, not able to rise through the feebleness of his Legs ; he had a Sword by his side, when another coming that way, and hearing the Voice of his Enemy at some distance, snatch'd out the Drunkard's Sword, and having run it into the Heart of his Adversary, left it sticking in the Wound, and conveyed himself away from the Place. The Watch at that time chanced to pass by ; who finding a Man lie dead with a Sword in his Body, and this drunken Person lying near him with his Scabbard empty, they took him along to the Magistrate, who upon such apparent Testimony against him, committed him to Prison ; so he was hanged for the Murther, though innocent, and afterward the real Murtherer being to be hanged for some other Matter, confessed it was himself who had made use of his Sword to avenge his own private Revenge. *Idem.*

V. Lastly, Ambition and Pride has produced no less mischievous Effects upon several Persons. *Cesar Borgia*, the Son of Pope *Alexander*, a most ambitious Man, caused his Brother to be murdered, and his dead Body to be cast in the River *Tyber* ; and then casting off his Priestly Robes, and Cardinals Habit, he took upon him the leading his Father's Army, and with exceeding Prodigality he engaged to him many desperate Russians for the Execution of his horrible Devices ; having thus strengthened himself, he became a Terror to all the Nobility of *Rome* ; he first drove

drove out the honourable Family of the *Colummi*, and poisoned or killed the chief Personages of the Great Houses of the *Ursini* and *Cajetani*, seizing upon their Estates; he strangled at once four Noblemen of the *Camertes*, drove *Guido Feltrius* out of *Urbino*, took the City of *Faventia* from *Astor Manfredus*, whom he first beastly abused, and then strangled. In his Thoughts he had made himself Master of all *Italy*, but was cast down when he least feared; for being at a Supper with the Pope his Father, which was prepared on purpose for destroying several rich Cardinals, by the Mistake of a Servant, he and his Father were both poisoned with deadly Wine provided for the Guests; and so he was rewarded for his Ambition, and Intent of Murther, both at once. *Clark's Mir.*

VI. *Staveren* in *Holland* was the chief Town of all *Friezland*, rich and abounding in all Wealth, the only Staple for all Merchandize, whither Ships came from all Parts; the Inhabitants thereof through ease, knew not what to do nor desire, but shewed themselves in all Things excessive and licentious, not only in their Apparel, but also in the Furniture of their Houses, gilding the Seats before their Lodgings, &c. So that they were commonly called, The debauched Children of *Staveren*; but observe the just Punishment of this Pride. There was in this Town a Widow, who knew no end of her Wealth, which made her proud and insolent; she freighted out a Ship for *Dantzick*, giving the Master charge to return her in exchange of her Merchandize, the rarest Stuff he could find. The Master of the Ship finding no better Commodity than good Wheat, freighted his Ship therewith, and so returned to *Staveren*; this did so discontent this foolish and vain-glorious Widow, that she said to the Master; *That if he had laden the Corn on the Starboard side of the Ship, he should cast it into the Sea on the Larboard*; which was presently done, and all the Wheat poured into the Sea, but the

Unchastity, Intemperance, and Ambition. 181

the whole Town, yea all the Province, smarted for this one Woman's Error, for presently in the same place where the Mariners had thrown the Corn, there grew a great Bar or Bank of Sand, wherewith the Haven was so stopt that no great Ship could enter, and at this Day the smallest Vessels that will Anchor there, must be very careful least they strike against this Flat or Sand-Bank, which ever since hath been called *Uroawelandt*, that is, the Woman's Sand ; hereby the Town losing its Traffick, in a little time declined ; the Inhabitants also by reason of their Wealth and Pride grew intolerable to the Nobility, who in sumptuousness could not endure to be braved by them, so that this Town is now become one of the poorest of that Province, though it hath the greatest Privileges of all the Hanse Towns. *Hist. Netherlands.*



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